

BOOK REVIEWS

THE MACMILLAN BIBLE ATLAS. By Yohanan Aharoni and Michael Avi-Yonah. Revised edition. New York: Macmillan, 1977. Pp. 184. 264 maps. \$19.95.

This volume, the fruit of the lifetime work of two of Israel's most distinguished archeologists (now deceased), is likely to become not only standard but indispensable among reference works in English. It presents in generous detail topographical and historical data necessary to understand the biblical accounts from Abraham to St. Paul, as well as many helpful sketches of the peoples, empires, and migrations which formed the world within which those events took place, from the Chalcolithic period to the Bar Kokhba revolt, through, e.g., the campaigns of Merneptah and the travels of Wen-Amon, the military activities of the Assyrian kings and the struggles of the Maccabees. The authors have avoided the temptation of cramming too much information into any one map, and by devoting several maps to one topic (the tribal boundary lists, e.g., or the building and commercial activities of Solomon) have managed to produce lucid illustrations of complicated and multifaceted matters. The expository paragraphs accompanying the maps likewise admirably sort things out, presenting *multum in parvo*. The student of the Bible, no matter how advanced, will learn much from this atlas, whether by working through it page by informative page, or by referring to it in studying single passages of Scripture.

This revision of the original 1966 volume chiefly reflects increased archeological knowledge of Jerusalem; paradoxically, the changes introduced into the maps and text seem to signal increased uncertainty about identifications (cf. maps 204 and 215: "Acra?" "Maccabean palace?") rather than resolution of difficult questions. Presumably what is set forth without cautionary question marks reflects the assured results of post-1967 Israeli archeology.

The authors' preface does give fair notice that "in an historical atlas, conjecture must complement fact," but the book would be improved, even at the expense of clarity, if some indication were given (in an appendix?) that many matters of detail are not really all that settled. The Apiru-Habiru mentioned in the Amarna letters are identified as "seminomadic tribes," without more. The statement is carried over from the original edition that the Philistines "came to Canaan in the twelfth century, several generations after the arrival of the Israelites," and it might well be tempered at least by a reference to the discussions of this question by Albright (*Yahweh and the Gods of Canaan* 157-64) and G. E. Wright (*BA* 29 [1966] 70-86). The discussion of the boundary of Judah

should take account of the views of F. M. Cross and J. T. Milik found in *BASOR* 142 (1956) 5-17; cf. recently Cross, *Canaanite Myth and Hebrew Epic* 109-10n. One's breath is taken away by the flat statement (141) that "Janneus had the Teacher of Righteousness executed." Especially questionable is the uncritically harmonistic way the authors use the four Gospels to trace the movements of Jesus, quite as if those documents were the inscriptions of Thutmose III or Amenhotep II. (See, for a striking example, p. 142, where the infancy narratives are conflated.) Finally, this excellent work might be improved by adding an index of personal names and by giving a more generous listing of places, with cross references. 'En Feṣḥa is not given, nor is the Wadi el-Fari'a anywhere identified; Abel-Shittim is listed, but with no cross reference to Shittim (Mic 6:5). And so on.

These matters of detail apart, the Macmillan Atlas can be warmly recommended. If it sometimes seems to have one eye on the realities of current events in the Middle East (cf. p. 51, "the pressure of the indigenous population spurred on large-scale Israelite settlement activity"), that is more a comment on our times than a failure of scholarly disinterestedness.

Georgetown University

J. P. M. WALSH, S.J.

FROM EYE-WITNESSES TO MINISTERS OF THE WORD: TRADITION AND COMPOSITION IN LUKE 24. By Richard J. Dillon. *Analecta biblica* 82. Rome: Biblical Institute, 1978. Pp. 336. \$26.25.

This important monograph by Richard Dillon, his Biblical Institute dissertation, challenges major tenets of the Dibelius-Conzelmann approach to Luke-Acts, still popularly dominant despite an emerging new consensus among specialists. Five tenets are D.'s special targets: (1) that Luke's purpose was to give historical warranty for Christian preaching rather than its content; (2) that in Luke the kerygma lost its address to the hearer's *now*, being linked to a salvation-history *past* through tradition and "early Catholic" institution; (3) that Luke's "legitimate tradition" comes only from the apostles; (4) that Luke's historical arguments for faith overshadow God's *sola gratia* summons to the individual; and (5) that Jesus' death has no intrinsic saving value in Luke's schema (ix).

D.'s title points to his central thesis: for Luke, only Christological interpretation of Scripture by the risen Jesus could change the perplexed eyewitnesses of the empty tomb into ministers of the word. Easter faith remains pure gift, not conclusion from evidence, even for an eyewitness. Against most exegetes, D. persuasively argues that in Luke 1:2 the eyewitnesses and ministers of the word are not two separate groups. Rather, Luke claimed as his sources those who were "from the beginning

eyewitnesses *and became* ministers of the word." The link D. finds between Luke 24 and the ideology of itinerant missionaries, which is present in Luke's special traditions (cf. Lk 10, "the 72"), is one of his most original insights. It enables him to utilize the important sociological approach to exegesis in his argument that such missionary circles preserved the similar traditions behind the hospitality meals of Lk 24, the rules of Lk 10, and the Q-traditions.

Other fine insights we can mention only in passing: (1) Luke's stress on the invincible call of God's grace to human rebellion is a version of *sola gratia*, which is related to the centrality he gives to forgiveness of sins. (2) Luke combines what many consider a second-century notion of "martyr" with "witness" and "prophet" and applies all three to Christians sharing Jesus' wonder-working journey toward rejection at Jerusalem.

D. supports his independent theses with impressive scholarship, dialoguing with almost all the known literature. His book exhibits years of careful research. Though some of his opinions may not persuade all, none can be labeled ignorant.

D.'s own method is a model of thoroughness and good judgment. Using both tradition- and redaction-criticism, he uncovers Luke's way of selecting, arranging, and enlarging his source material. He convincingly discredits the mechanical isolating of seams and facile tradition-history contrasts so common in Gospel research. Because Luke has so thoroughly reworked his sources, D. complements word study by motif analysis, which confirms from the rest of Luke-Acts patterns found in the pericope studied.

Because of their careful nuance, his positions provoke more minor disagreements than full rejections. Thus, in his otherwise fine denial that proof replaces faith for Luke, I think D. overreacts in denying Luke's use of Greco-Roman rhetorical and apologetic motifs. My own dissertation uncovered them in Luke's Christological proof from prophecy, his technical combination of "signs" with arguments (e.g., in Acts 2 and 3), and his use of *tekmērion* as compelling sign in Acts 1 (vs. D. 198-200).

D.'s style is dense, to be studied rather than read. His many long footnotes (often fine bibliographical essays) slow the reader down. So do his frequent listing of unexplained Scripture references and his inordinately heavy use of Latin and German phrases.

Because of its discretion and thoroughness, this excellent monograph is indispensable for any future research on Luke 24 or on resurrection in Luke. It should help to consolidate a new consensus on Luke-Acts less prejudiced by Reformation and Enlightenment presuppositions.

Marquette University

WILLIAM S. KURZ, S.J.

A MANUAL OF PALESTINIAN ARAMAIC TEXTS. By Joseph A. Fitzmyer and Daniel J. Harrington. *Biblica et orientalia* 34. Rome: Biblical Institute, 1978. Pp. xix + 373. \$22.50.

This *Manual* brings together in text and translation the Aramaic documents found in Palestine between, roughly, 200 B.C. and 200 A.D. so far available in the published literature. The exceptions—among them, the *Megillath Ta'anith* and, as an appendix, later synagogue, mosaic, and tomb inscriptions—and restrictions are explained in the Preface as completely and lucidly as one rarely finds it done in such prefaces. It immediately alerts the reader to the great skill and extreme care with which the volume has been prepared. The texts are accurately reproduced. The translations reflect the latest results of scholarship. The notes are distinguished by superb bibliographies for each text; they are concise and restricted to the most important general information needed for the placing of a given text. The glossaries are so detailed as to list all occurrences, even of common particles such as *w-* and *l-*; it is balm for the critical reviewer to be able to point out an apparent small oversight: the spelling *l'yty* "is not" in 51:12 should have been specially noted. The indexes provide sufficient information. And the concluding "comparative table of texts in this collection and other collections" makes rechecking easy. Fitzmyer and Harrington have clearly produced a fine tool for scholars. It will enable a new generation of students to keep track of the past, which is something becoming more and more difficult, and to add new discoveries and new publications until the time is ripe for a second edition or for someone else to produce a new handbook along the same lines. Meanwhile, it is hoped that the authors will produce the promised grammatical analysis of the texts.

Those who are not actively concerned with the linguistic and philological study of the texts have here an excellent opportunity to gain a firsthand impression of the popular culture of Palestine in those centuries, as, for total effect, it is perhaps best represented by what was written down in Aramaic, including non-Jewish Aramaic such as Nabataean. The literary texts are mainly midrashic and appeal primarily to the pious imagination. The legal documents consist of marriage contracts, letters of divorce, business contracts for the sale of houses, and other such matters. Private messages show the need to take care of small details in times of stress. The later inscriptions mainly commemorate contributors to communal building enterprises. We get the feel of an active and varied community life and of a keen interest among the masses in their religious and intellectual heritage. The picture is not much different from what one might have assumed it to be before any of these texts became available, but the accumulation of direct testimony we have here gives it particular force and vividness.

There are still many problems of reading, translation, and interpretation, most of them caused by the fact that the state of preservation of the material is very defective, even where exceptionally large portions of a literary work are happily preserved, as in the case of the so-called *Genesis Apocryphon*, for which the authors would prefer a title such as "Book of the Patriarchs." One is often tempted to wish that only a few but complete texts were preserved instead of the many fragments. But the tantalizing variety, the puzzles confronting the decipherers, stimulate the curiosity for a more thorough understanding of a most important period in history. It is still imperfectly known but much better now than it was until quite recently. The painstaking work of F. and H. helps all of us to join the search.

Yale University

FRANZ ROSENTHAL

JEWES AND CHRISTIANS IN ANTIOCH. By Wayne A. Meeks and Robert L. Wilken. Missoula: Scholars, 1978. Pp. 127.

This work was initiated by the Working Group on the Social World of Early Christianity of the Society of Biblical Literature and the American Academy of Religion. The group's primary purpose is to provide resources for the study of Christianity, considered as a predominantly urban phenomenon within the Roman Empire, during the first four centuries of Christian history. The resources in this particular publication relate to Antioch in Syria: they consist of translations into English of Libanius' forty-seventh oration and nine of his letters, two of John Chrysostom's sermons against the Jews, and several inscriptions relating to the Jewish and Christian communities in Antioch in the fourth century. The translations are preceded by an introductory chapter dealing with the history of these Antiochian communities.

Meeks and Wilken collaborated in the writing of the introductory chapter. They rightly aver that during the period under consideration Judaism and Christianity were for the most part urban movements. Antioch was important for both Jews and Christians, besides being one of the three or four most important cities in the Roman Empire. Jews were among the original settlers of Antioch in 300 B.C., when it was founded by Seleucus Nicator, and by 70 A.D., when it became one of the principal centers of Christianity, the Jewish community was flourishing. It was in Antioch that Christianity was first perceived as a religious movement distinct from Judaism, and where Christians first sought to make Gentile converts. It is interesting (as the authors point out) that the first writer to use the term "Christianity" was Ignatius of Antioch. However, the division between Judaism and Christianity did not mean that the two groups lived in isolation from each other; indeed, the active

influence of Judaism on Christianity continued until the expulsion of the Jews in the seventh century.

It is saddening in today's ecumenical atmosphere to reread the anti-Jewish sentiments of such Christian writers in Antioch as Ignatius and John Chrysostom. However, their diatribes should be interpreted in their historical context, like later moral justifications for the burning of heretics. It is also worth remembering that the vituperations of Ignatius were directed primarily against Judeo-Christians (i.e., Christians adopting Jewish practices) rather than Jewish Christians (i.e., Christians who were ethnically Jewish). And despite the warnings of such leaders as Ignatius, it is undeniable that Christian biblical exegesis in Antioch owed much to Jewish models: a great deal in the work of Theophilus of Antioch, to quote but one example, can be paralleled in Jewish haggadic literature.

There are in this work some provocative speculations on the thinking of Chrysostom. His description of Bishop Paul of Samosata as "a Jew wearing a Christian mask" is explained as the result of Paul's "low" Christology: "there is nothing," the authors claim, "which would count as evidence for specific influence of Judaism on Paul's thought or practice" (24). Chrysostom's sermons against the Jews are seen not as attacks on Christ-killers, but rather as unsuccessful but serious attempts to deter Christians from participating in Jewish festival rites, and thus to isolate the Jews of Antioch from the Church. "Far from representing a popular hostility toward Judaism among Christians in Antioch," they remark, "Chrysostom's imprecations reveal the exact opposite: a widespread Christian infatuation with Judaism" (31). This infatuation is demonstrated, they maintain, by the existence of large numbers of Judaizing Christians in this period (36). Whatever one may think of this position, it remains clear that Chrysostom regarded Judaism as a threat: portions of his homilies against the Jews were incorporated into the Byzantine liturgy of Holy Week, and subsequently in Eastern Europe acquired harsher connotations than he could have foreseen.

The translations are well wrought and generally precise. Unfortunately, A. F. Norman's translation of Libanius' forty-seventh oration, on systems of patronage, which appears in the second volume of his *Libanius: Selected Works* (Loeb Classical Library, 1977), was published too late to be consulted, but there appear to be no major differences between these two English versions.

University of Maryland

DAVID GREENWOOD

A CHARISMATIC THEOLOGY: INITIATION IN THE SPIRIT. By Heribert Mühlen. Translated from the first German edition by Edward Quinn and Thomas Linton. New York: Paulist, 1978. Pp. 360. \$9.95.

Those familiar with the extant writings of Mühlen will undoubtedly judge this work a startling departure from what had preceded it. Though

the book is primarily designed as a practical theological guide for those embarking on intensive spiritual renewal in charismatic prayer groups, its secondary intention, it seems, is formally to announce M.'s own interior conversion and intellectual metamorphosis. Like many theologians, M. had been guilty, so he admits, of "setting up a screen of theological ideas and terms between himself and God." Now he is freed to speak candidly about "immediacy to God," "decision for Christ," "surrender to God," and "renewal in the Spirit" (14). The thrust of this book's "Doctrine and Exhortation" (Part 1) and "Expectant Prayer" (Part 2) is to encourage contemporary Christians, Catholic and Protestant, to practice their faith openly by moving from a private to a social style of believing. Conceived as an ecumenical initiation in the Spirit, both the seminars and the points for meditation call Christians not to establish a charismatic church but to strive for charismatically renewed churches, each eager to head towards a joint future, despite present divisions.

Throughout the lectures, on which the subsequent invitations to prayer are closely based, M. in effect presents a dogmatic in outline, centered on the theme of self-surrender. Fundamental questions are broached in terms of man's search for meaning; only the man who accepts his limitations and his death and thus learns to please not himself but others can discover that God recognizes him and alone lends his life purpose. Knowledge of God is attained not through theological argumentation but through affective crises which end in decision; experience is thus the key to encountering the God who, far from being an observer of mankind, is the one who acts through prophetic persons who surrender themselves to the gifts of the Spirit. Private and social sin is rooted in man's fearful distrust of God and manifests itself as a security measure; conversion consists in entrusting one's desire for prestige, power, and pleasure to the reconciling grace of the Holy Spirit. Jesus Christ is consistently depicted as the unique eschatological prophet anointed with the Spirit of God. M. describes the Church as the permanent historical continuation of Jesus' experience of the Spirit. Christian charisms must be understood as social experiences of God and not as private gifts which lead one to neglect political-critical involvement in the world. Finally, discernment is characterized as the ability to judge whether a person or prayer community practices self-surrender, bears public witness through joy and peace, fosters conciliarity, and conforms to the teaching of Christ.

Given the purpose of the book, even the critical reader must concede that M. has congested in a short space a wealth of pneumatological insight which is attractively presented, accessible to lay persons, everywhere well thought out, and often original. The latter trait applies particularly to M.'s sketch of a Spirit Christology (92-105). There Jesus' baptism is portrayed as a personal break-through for the Messiah, an

"increase" in his vocation to be the Spirit-filled prophet who gives public testimony not only to man's acceptance by God (grace of justification) but also to man's God-given mission to live for others (charismatic or ministerial grace). M. is careful to point out that Jesus' person was Spirit-filled from the first moment of his existence as incarnate Son of God (this corresponds to the ontic grace of Christian baptism), but that his awareness of the Spirit was gradually more intense from his baptism to his death and resurrection (this corresponds to the charismatic experience of Christians who are called to give witness to others). Thus M. insists on a sharp distinction, in Christ and the Christian, between the ontological ground of life in the Spirit and the added charisms which spring from such prophetic existence.

What does M.'s new theological direction, laid out in the main strokes of this telling book, foretell? This reviewer finds the prognosis alarming. M. seems to have abandoned his former Trinitarian perspective for a decidedly Christocentric one. The book smacks of Catholic fundamentalism, especially when M. takes pain to assure his readers that the Spirit adds nothing new to revelation but "keeps alive in history Jesus' teaching and experience of himself" (59) and that even to hint that one does not need Christ to gain access to God is a sure sign of false prophecy (183). The Father, the creator of all things, gains very little attention in this book. The Spirit too is ironically undercut, since Christ so dominates the scene that one is forced to ask what role in the divine plan charismatic communities actually enjoy if they are perpetually driven back to the history of Jesus and not forward to the revelation of the final days. Perhaps this reviewer's fear of a nascent Christomonism in M. is unfounded. But the nagging suspicion remains that M. may be heedlessly truncating his former breadth of theological understanding in order to placate his new confreres. It will be interesting to observe whether M.'s next work leaves more room for the *Spiritus Creator* or crowds out this function of the Spirit so as to highlight the *Spiritus Redemptor* even further.

St. Joseph's University, Phila.

PHILIP J. ROSATO, S.J.

THE SHAPE OF BAPTISM: THE RITE OF CHRISTIAN INITIATION. By Aidan Kavanagh. New York: Pueblo, 1978. Pp. 224. \$7.95.

This handsomely printed and well-written book is not merely a description of, and commentary on, the *Ordo initiationis christianae adultorum* issued by the Holy See in 1972. It is, more importantly, a careful though general survey of the history of Christian initiation, or, more precisely, the ritualization of initiation. It is also a detailed examination of the reforms in Christian initiation which have followed Vatican Council II, and a probing into the truly awesome implications of those reforms.

Many of the implications pertain, of course, to pastoral practice, but many of them are pertinent to theology. Theologians should be aware of this book's claims about the theological import of the new *Rite of Christian Initiation of Adults*.

K. concludes the book with four "theological observations" which must be excessively summarized here. First, the notion that baptism is a sign of the gratuity of God's grace cannot be invoked to justify theologically the practice of indiscriminate baptism (194). Second, the theology of original sin and the necessity of baptism *quamprimum* after birth must take into account the texts and rites of the whole reformed initiation process, including its basic setting in the restored paschal season from the first Sunday of Lent through the Easter Vigil on to Pentecost—all of this on the basis of the old axiom *legem credendi lex statuat supplicandi* (195). Third, the *Rite of Christian Initiation of Adults* relates confirmation most intimately to baptism theologically, so that, as the use of the rite grows and theology takes its lead from that practice, a theology justifying the separation of baptism and confirmation will pass away, and with it medieval and sociopersonal conceptions of initiation and the Church (196–98). Fourth, theology must reflect anew on conversion as the genesis of the Church, conversion especially as an ecclesial event, i.e., a coming to faith as a way of life in a community whose credal profession flows from its vital Christian discipleship (198).

Of significance for sacramental theology is the demonstrated importance of the presence of the Spirit in baptism, which suggests that even in the early Church "baptism" included gestures other than bathing, e.g., anointing. The notion of "bathing," both because of cultural context and symbolic meaning, very likely included ceremonial ritual, anointing, and clothing. "Bath" signified more than washing (25–28, 92–93). Theological reflection is called for on the episcopal role in initiation, for the prescriptions in the new rite regarding the minister of confirmation are not consistent (140–41, 191–94). The meaning of postbaptismal chrismation differs when baptism is separate from confirmation and when immediately after, a problem theology needs to contend with (140).

K. makes some powerful claims. "Only the Easter Vigil yields up an ecclesiology that is worthy of baptism. The constant separation of baptism from this paschal context heretofore has weakened the theology both of the Church and of Christian initiation" (135). "All other sacraments and sacramentals . . . find their meaning and purpose in this 'economic' context. . . . Initiation defines simultaneously both the Christian and the Church, and the definition is unsubordinated to any other except the gospel itself, no matter from what source other definitions may originate. This being the case, *theological discourse*, canonical reform, religious education, ministerial training programs, and even the

practical day-to-day running of dioceses and parishes *will find it impossible not to take the present document as their starting point*" (145, emphasis added). "The document amounts to a sort of theological bill of rights for the whole of the Church's membership" (146).

It should be clear now that this volume claims in no uncertain terms that the new *Rite of Christian Initiation of Adults* and especially its actual practice are not simply another object worthy of theological reflection but a source of theological vision to illuminate all theological endeavor. This theological vision would not be born of elite academic debates with humanists, nor of efforts to prove that theology is a scholarly discipline worthy of a place in the university, nor of an effort to make faith intelligible to Platonists, Aristotelians, Kantians, Heideggerians, or Whiteheadians, but of faith's desire to understand its encounter with God mediated by the Church especially in its liturgy, and particularly its paschal celebration, to which and from which the whole of actual Christian life flows. This book heralds some drastic changes in pastoral practice—catechumenate, religious education focusing on faith as a way of life rather than doctrine, later baptismal age, confirmation with baptism; but it also invites, even challenges theologians to ask themselves what they are about and where their roots are. They would be wrong to mistake it for another book about "some more ceremonial changes for use *ad libitum*" (145).

Aquinas Institute of Theology
Dubuque

CHRISTOPHER KIESLING, O.P.

DOGME ET THÉOLOGIE. By Lucien Laberthonnière. Paris-Gembloux: Duculot, 1979. Pp. 315.

Marie-Madeleine d'Hendecourt, who has written the introduction to this re-edition, is already known for her previous efforts to revive interest in the Oratorian Laberthonnière (1860–1932), one of the most striking figures of the Modernist crisis. Though several of his writings were placed on the Index, L. was not a Modernist and was never himself condemned. Instead, he fought on two fronts, defending objective dogma against Modernism, and its nonpropositional nature against some Neo-Scholastics. For this reason the form of his writings is largely polemical, even if their contents remain of abiding value. This explains that, unlike Maurice Blondel, L. is seldom read today, with the possible exception of his basic work, *Le réalisme chrétien et l'idéalisme grec*, reprinted in 1966.

Dogme et théologie was originally published as a series of five articles in *Annales de philosophie religieuse*, from 1907 to 1909. Occasioned by Edouard Le Roy's *Dogme et critique*, it is essentially a refutation of Le Roy's conception of dogma as being unknowable in itself, though symbolically useful to the spiritual life. In the course of his demonstration,

however, L. was led to attack with equal vigor some Neo-Scholastic opponents of Le Roy for what he called their "extrinsicist" conception of dogma. Lebreton is the main of these. But Gardeil is also criticized in the footnotes; and there was an exchange of letters with Rousselot. The present edition includes some of this material: an article of Lebreton against L., with the responses; two letters from Rousselot, with the answers. The book also includes two other articles by L.: on Thomas Aquinas concerning the relations of science and faith, and on "the personalism of St. John of the Cross." A "response to Msgr Turinaz," bishop of Nancy, ends the selection on an extremely polemical note. In a "postface" Louis Boisset stresses the convergence between L.'s understanding of revelation and Vatican II's Constitution *Dei verbum*.

The material in this collection will be welcome to historians of theology, despite a certain inconsistency in its presentation. The exchanges with Lebreton and Rousselot are featured at their chronological place in relation to the main articles. But the letter to Turinaz, which is the earliest (1905), has been placed last, after the essay on John of the Cross, which dates from 1926. Readers will also be confused by the fact that the editor has mixed her footnotes with the original ones without indication of origin. And there are many misprints and missing words in the text.

It is more difficult to see what use theologians can make of these pages at this time. Undoubtedly, the doctrine of L. is the correct one. Neither a purely symbolic nor an extrinsicist or heterogeneous conception of dogma does justice to the Christian revelation and its formulation in the Church. It is not the propositions that are object of faith, but the living mystery of Christ. L. occasionally finds excellent and evocative expressions of this life-giving dimension of doctrine. But the endless polemical pages of *Dogme et théologie* make, sixty years after they were written, tiresome reading. Even the essays on Thomas and John of the Cross appear dated, composed as they were on the occasion of books which are no longer of primary interest. L.'s own reading of John of the Cross is itself somewhat polemical. The Spanish mystic is blamed for not elaborating his doctrine "philosophically or theologically" (284). Yet L. shows a profound appreciation for the project of the mystical doctor. Here, to my mind, are the best pages of the present collection.

Methodist Theological School, Ohio

GEORGE H. TAVARD

CHRISTIAN SACRIFICE: THE JUDAEO-CHRISTIAN BACKGROUND BEFORE ORIGEN. By Robert J. Daly, S.J. *Catholic University of America Studies in Christian Antiquity* 18. Washington, D.C.: Catholic University of America, 1978. Pp. 587. \$20.

The present volume is a chronologically structured survey of materials which may form a backdrop to Origen's doctrine of sacrifice. The mate-

rials are evenly divided into three parts. The first studies OT words, images, and texts which describe the different forms of sacrificial worship and the evolution of the practice and theology of sacrifice in Israel's religion. The second surveys the intertestamental and NT literature and demonstrates the gradual breakdown of the distinctions between the various rites and the transition to a more moralizing religion. The third part surveys some second-century material before turning to a fuller study of Philo, Barnabas, and Clement as the shapers of an Alexandrian tradition to which Origen might have been heir.

The study itself falls somewhere between Lonergan's categories of history and dialectic. Even in the OT section, where detail is excessive, the treatment falls short of a careful study of the materials in their own context. The inadequacies of the analysis, which are occasioned by its brevity, are frequently acknowledged in subsequent sections. The controlling viewpoint which might have structured the analysis along dialectical lines is lacking. The intention is to provide a backdrop for Origen, but D.'s understanding of his doctrine lies outside the present study. The viewpoint from which materials are evaluated shifts back and forth between the perspective of Origen and the Israel of Christ's day. Only in the extended study of the Alexandrian tradition, the final hundred pages of the work, does D. firmly establish his own perspective and engage in a kind of comparison and contrast which allow the general lines of the issues and the peculiarities of each author to emerge.

In the absence of a firm controlling purpose, the OT analysis oscillates between detailed analysis of terminology and a generalized reflection on images and concepts. Summarizing Rendtorff's study of Israel's sacrificial practice, D. outlines various rituals and their functions. Subsequently, however, it becomes clear that most of these distinctions had been blurred before the time of Christ, much less that of Origen. Moreover, D. never adequately faces the question of the relevance of a careful redaction-critical analysis of the OT as a background for the study of Origen, to whom such a perspective must be considered not only unknown but alien. D.'s point of arrival at the end of the analysis does not clearly justify the reader's efforts in following him.

In the intertestamental section, the presentation of the sacrifice of Isaac and its possible influence is felicitous. Within the NT, D. moves through each author text by text, a procedure which covers most of the relevant material in the manner in which Origen and his contemporaries might have approached it. The questions which Raymond Brown raised in his review of D.'s condensation of this volume remain (*TS* 39 [1978] 541-43). The principal question in both biblical sections, however, is that of relevance. Given D.'s intention to study Origen's interpretation of these materials, the value of this survey of the original meanings of the

texts remains unclear. One is not, e.g., much assisted in a study of Augustine's understanding of divine grace by an analysis of Paul's own intention in writing Romans. Once Origen's own doctrine has been specified—as it undoubtedly has for D.—a look back might admirably demonstrate his originality and genius. Unfortunately, the reader is only promised that the study of Origen will follow in a subsequent volume and given no preview of it. Thus he lacks a perspective from which D.'s particular survey of the earlier materials might be appreciated.

The final section, which deals with second-century Christian materials which establish a context for Origen's work, is less dissatisfying. The early chapters present great chunks of textual material, interspersed with short commentary which does not adequately digest them. A specifically Christian perspective derived from the sacrifice of Christ and its imitation by the Christians gives some unity to the succession of texts. Moreover, a contrast between the second-century view of sacrifice and that which D. has discovered in the OT emerges. The orientation of the whole study toward Origen explains the otherwise unjustifiable omission of the work of Tertullian. The closer D. gets to Origen, the more focused his analysis becomes; thus the treatments of Philo, Barnabas, and Clement are the most satisfactory in the volume.

The difficulty which plagues the book is that of perspective. An interest in Origen dictates and dominates the study, but Origen lies outside it. The reader would be well advised to await the eventual publication of the second volume which D. proposes before undertaking a thorough reading of the present work.

The text itself was inadequately re-edited in the transition from a Würzburg dissertation to an American publication. Whatever the value of the German use of indented excursus printed in smaller type within the text, the practice in this volume which uses the same type font violates the stylistic sensibilities of the English reader. The inclusion of the original Hebrew, Greek, and Latin as well as occasional French or German translations of some texts is sometimes helpful, but the practice is erratic and not clearly required or justified by the accompanying analysis. In the OT section in particular, the use of English terms might have made the analysis easier for the nonspecialist to follow. In addition, D. does not follow a consistent pattern of placing references in the footnotes; the text is often cluttered with them.

The volume might prove more useful when used as a reference than it does as a continuous text; indeed, many parts appear to have been prepared as discrete units. Perhaps the publication of the promised study of Origen's own doctrine of sacrifice will redeem the present volume.

LACTANCE ET SON TEMPS: RECHERCHES ACTUELLES. Edited by J. Fontaine and M. Perrin. Paris: Beauchesne, 1978. Pp. 312. 87 fr.

THE LIBRARY OF LACTANTIUS. By R. M. Ogilvie. Oxford: Clarendon, 1978. Pp. 121. \$19.

Lactantius the stylist has long had a reputation as "the Christian Cicero." Lactantius the Christian apologist has recently gained new readers as historians have been re-examining the age in which he lived and found it remarkably similar to our own. The Late Roman Empire was, in fact, marked by inflation, food shortages, attempts at price controls, the threat of invasion by outside forces, weak leadership, and a crisis of confidence which led inexorably to the ironfisted military dictatorship of Diocletian.

Fontaine and Perrin have edited a collection of fourteen essays (and follow-up discussions) delivered at the Fourth Colloquium of Historical and Patristic Study in September of 1976. The presence of fifty scholars bears testimony to a striking revival of interest in the work of Lucius Caelius Firmianus Lactantius, the professional rhetorician and Christian convert who witnessed the last persecution of the Christians, their subsequent toleration by law, and their first public acceptance within the Late Roman Empire. The participants—historians and Latin and Greek scholars—addressed several fundamental questions: How does L.'s work fit into the life of the times? What was the personal relationship between Constantine and Lactantius, who was the tutor of the emperor's son Crispus? And, more importantly, what relationship exists between their thought?

Part 1 pursues historical and historiographical questions. J. Rougé attempts to clear up several current misunderstandings about the history, condition, and text of the *Colbertinus*, the sole existing manuscript of the *De mortibus persecutorum*. F. Corsaro weighs the success with which L. combines the *mos maiorum* of the ancient Romans with the ethical and political dimensions of the Christian vision, particularly as it is revealed in the *De mortibus*. F. Heim traces the influence which Constantine exerted on L., especially through his theology of history, and D. de Decker compares the *Oratio ad sanctorum coetum* (its original format, its anticipated audience, and the date of its publication) with the *De mortibus*. J. Schwartz seeks the source of the information about the Emperors Decius, Valerian, Gallienus, and Aurelian which L. provides in chapters 4–6 of the *De mortibus*. Thus Part 1 throws light on the delicate interdependence which existed among the Latin writings produced during the Constantinian period and, in the process, raises important questions for future research.

Part 2 tackles various literary questions and investigates the sources of L.'s thought. A. Goulon examines citations from the Latin poets in L.'s

works, while S. Casey charts the frequency of quantitative and accentual sentence endings in L.'s writings in an effort to situate him in the history of Roman style. J. Doignon attempts to track down the source of L.'s opinion (often attributed to the Stoics) concerning the differing lot of the blessed and the damned, and E. Heck analyzes L.'s judgment about two views of justice and the state which appeared in Cicero's *De republica*. M. L. Guillaumin compares and contrasts the way both L. and the *Oratio ad sanctorum coetum* make use of the *Oracula Sibyllina*. M. Perrin attempts to determine the manner and extent of L.'s acquaintance with the thought and the writings of Plato. In this way Part 2 analyzes the way L. customarily thought and the writing methods he used, and it reveals him to be a pivotal figure: he sums up the classical world of Cicero and anticipates the early medieval world of Isidore of Seville.

In *The Library of Lactantius* R. M. Oglivie gives a fairly exhaustive and a more ambitious coverage of the same question raised by several of the talks in Part 2 of the work edited by Fontaine and Perrin: With which Latin and Greek authors was L. acquainted? His real knowledge of the classics, it seems, was confined to a very few authors. O.'s study of the *Divine Institutes*, L.'s masterpiece, establishes the fact that he knew Lucretius, Horace, Virgil, some of Ovid and Persius firsthand among the Latin poets and the rest only by way of *florilegia*. He knew Cicero (with a few surprising omissions), Seneca's philosophical works, Livy, and Sallust, but no Tacitus or Varro. Moreover, he knew no classical Greek, either prose or poetry, and was acquainted, it seems, only with the Greek *Oracula Sibyllina* and the Hermetic writings. O.'s detective work, therefore, reveals the contents of a rhetorician's education in the late third century A.D., as well as the poor survival record of many of the classical Latin and Greek writings during the Late Roman Empire.

To return to *Lactance et son temps*, Part 3 explores L.'s religious culture. J. C. Fredouille discusses L. as a historian of religion who was convinced that contemporary religious paganism had had its day and was being replaced by a wholly new religious view of the world. More specifically, B. Studer sets forth L.'s soteriology, in which God takes the active role as *dominus* and *imperator* and in which Christ plays the secondary but unique role of mediator: *magister iustitiae*, *dux virtutis*, and *victor mortis*. Finally, P. Monat demonstrates the originality of the dossier of scriptural texts which L. collected and the commentary which he developed in his doctoral presentation of Christ as Eternal High Priest. Accordingly, Part 3 reveals L. as one of the earliest Christian writers who had a strong sense of history and possessed a theory of the history of religions.

All in all, the two books face squarely the crucial problems dealing with the evolution of Christianity and Latin culture in the time of Constantine

and make a significant addition to our knowledge of the coherence of L.'s thought on many points which are often "as confusing and contradictory as his age."

Baltimore, Md.

WILLIAM P. WALSH, S.J.

IGNATIUS VON LOYOLA. Mit einem Essay von Karl Rahner, S.J., einer historischen Einführung von Paul Imhof, S.J., 52 Farbbildern von Helmut Nils Loose, und 42 Stichen der Ignatius-Biographie von 1609. Herder: Freiburg, c1978. Pp. 120.

IGNATIUS OF LOYOLA. [Essay by] Karl Rahner, S.J., with an Historical Introduction by Paul Imhof, S.J. Colour Photographs by Helmut Nils Loose. Translated by Rosaleen Ockenden. London and New York: Collins, 1979. Pp. 63 + 52 plates. £4.95; \$14.95.

A minor classic. Rahner's essay (28 pages of text in the German and the English) takes the form of an address by Ignatius to today's Jesuits, outlining their tasks in the modern world. But this effort to sketch the contemporary importance of Loyola is not sheerly an in-house tract; basic to it is a spirituality addressed to today's Christian. Its essence is Ignatius' direct experience of God: "I have met God, experienced Him—not human words about Him." This is the purpose of his Spiritual Exercises: an opportunity to meet God directly. This experience of God, now and at death, is what all our Christian institutions and activities (hierarchy, pastoral care, Church, missions, theology, etc.) must have in view. Community is indeed important, but community fashioned by those who have experienced God.

The essay tries to show us "repressed secret atheists" how we can meet God directly, to achieve "a more explicit awakening of and to the self." The development of thought is not pellucid; in that sense it is more redolent of Rahner than of Ignatius. The primary rubrics seem to be (1) the relationship between religious institution and inner experience, (2) God's loving movement towards us, (3) finding God in Jesus and Jesus in God, (4) discipleship of the poor and humble Jesus, (5) devotion to the Church and Jesuit obedience, (6) the Jesuit potential for change and the Jesuit mission to all that is human. The themes are splendidly Ignatian; the updating, while fundamentally faithful to Ignatius, recaptures some of Rahner's own theological and spiritual concerns.

There are powerful passages: on the compatibility of unconditional loyalty to the institutional Church and legitimate resistance ("Did you really have to allow yourselves to be forced out of Latin America in the name of devout obedience?"); calm acceptance of the Order's loss of political, cultural, and ecclesiastical importance (nothing should you "unreservedly and unconditionally love and strive for, except the mystery

of God"); the movement from so-called Jesuit "arrogance" to a sense of uncertainty; "solitariness before God, security in His silent immediate presence," as our sole possession.

As an effort to make sense out of, and give idiomatic expression to, a difficult German, Rosaleen Ockenden's translation merits high marks. Where the English is unsatisfactory or puzzling, the reason is frequently to be found in the original. But there are exceptions. The "regulations of the ecclesiastical mind" (13) are really Ignatius' "Rules for Thinking with the Church." The absence of a concluding parenthesis (13) makes a sentence on freedom unintelligible. *Seelsorge* is in our time "pastoral care" rather than "cure of souls" (14). "Only when the two [charismatic society of radical discipleship and ecclesiastically institutionalized order] are multiplied is it enough" (19) does not meaningfully turn *Erst beides zusammen kreuzigt genug*. For "Janitshar" (28) read "Janissary." The "dispute over rites" (28) does not point clearly enough to the "[Chinese] Rites Controversy." On p. 29 Ignatius is speaking of all his "disciples" (*Jüngern*) rather than of his first "companions." For "questions of opinion" (30) read "questions of judgment." The "fundamentals of the Exercises" (30) are really the Principle and Foundation. Why "rash and stupid" (31) for *dummen*? For "comprehensible God" (32) read "incomprehensible (*unbegreiflichen*) God." On p. 35 (lines 9 ff.) the failure to translate several German words makes the sentence unintelligible, and the misplaced end-parenthesis adds to the confusion of the paragraph. The first three lines on p. 38 do not translate the original, and so do not make sense. For "Polance" (11) read "Polanco"; for "Franz Regis" (24), "Francis Regis"; for "Franz Borja" (36), "Francis Borgia."

The fifty-two color photographs illustrating Ignatius' secular career and conversion, his experience of God at Manresa, his pilgrimage and studies, and his Roman years make a distinguished, at times moving collection. In the German edition the photographs are accompanied by quotations from Ignatius' Autobiography, the Exercises, and the Constitutions; the English version simply has short descriptive paragraphs. (In the English texts accompanying photos 8, 10, 11, 24, and 39, for "professional house" read "professed house.") A final segment is a brief historical introduction to Ignatius, with forty black-and-white pictures taken from the Life of Ignatius that appeared in 1609 on the occasion of his beatification, engraved by the Rubens school in Brussels.

More strikingly than anything else, the volume brought home to me a contemporary spirituality nurtured by Ignatius, where simply everything, including Rahner's monumental theology, is absorbed in the experience of a man who has let himself be swallowed up unconditionally by a God "in whose incomprehensible fire we are not, in fact, burnt away but

become ourselves and of eternal value" (17). Here is Rahner, and Ignatius, for everyone.

Georgetown University

WALTER J. BURGHARDT, S.J.

GALILEO AT WORK: HIS SCIENTIFIC BIOGRAPHY. By Stillman Drake. Chicago: University of Chicago, 1978. Pp. 536. \$25.

This is a comprehensive scientific biography of Galileo, the first in any language. It puts all those interested in Galileo even further in debt to Drake, who has singlehandedly over the past twenty-five years labored to make G.'s works available to the English-speaking world. Indeed, more of them are now available in English than in any other language, including Italian. The abundant recent philosophical literature in English on G. is in no small part due to D.'s efforts.

The focus of this book is on G.'s science, not on the religion-science conflict which was the concern of most of the writing on G. in the nineteenth century. Still, readers of this journal may wonder whether *Galileo at Work* contains any new material on the dispute into which G. was so unwillingly drawn regarding the tenability for the Christian of the new Copernican cosmology. After all, did not Bronowski, in perhaps the most lamentable episode of his flawed *Ascent of Man* TV series, hint at further revelations that might still be forthcoming? D.'s focus in this book is on G.'s science. And this has been the focus of nearly all the abundant recent work on G. The preoccupation with the religion-science conflict that so characterized the nineteenth century has faded, though occasionally a de Santillana or a Bronowski will fan once again the ancient embers and declare that G.'s significance is to be found first and foremost in his freeing of reason from the shackles of repressive ecclesiastical authority.

D. has always been too clear-eyed about his G. to be tolerant of the ideological reconstructions to which this polemic literature was prone. He has himself provided an ingenious reconstruction elsewhere of the controverted episode in 1616 when Bellarmine is supposed to have delivered a special injunction to G. not to defend or teach Copernicanism in any way (see the Appendix to his translation of Geymonat's *Galileo Galilei*). But in this book he focuses on the chronology of the developing struggle, translating some of the important documents (like the *Letter to Castelli*) and tracing the complex pattern of human interactions that the telescopic discoveries of 1609-1612 set in motion. Though he is more speculative in his re-creating of these interactions at times than the casual reader might realize, his narrative of the conflict that came to a head with the Inquisition trial of 1633 has the immense merit of not being harnessed to the ideological aims that have dominated nearly all of the earlier accounts. (In this respect, it might be said that D. is much more

successful in portraying G.'s relationship with theology and theologians than he is in handling G.'s relationship with philosophy and philosophers.)

D.'s narrative brings out very well how much the origins and outcome of the Copernican clash depended on the contingencies of strong personality, of ambiguous directives, of political crosscurrents. No inexorable confrontation, then, but rather a series of skirmishes in which the character, the ambitions, and in some cases the intellectual limitations of the actors were the major factors. In retrospect, there were two decisive moments: the 1616 decree of the Congregation of the Index, declaring Copernicanism in physics to be formally heretical because of its implications for the doctrine of the inspiration of Scripture, and the 1633 trial of G., after which he was compelled to abjure the allegedly heretical Copernican cosmology. Though the trial is much the more dramatic of the two, the really crucial moment was in 1616, not in 1633.

The erroneous Index decree set the stage for the later tragedy. Recent debates about the trial (there was a widely-supported move some years ago among Catholic scientists in France and Italy to have the trial reopened in order to rehabilitate Galileo) have focused on two issues: the "irregular" Bellarmine injunction of 1616 which was put in evidence at the trial, and the legal responsibility of G. for a book which the Church's censor had officially licensed. Few now hold the injunction to have been a forgery (the favorite theory of late-nineteenth-century writers), but the irregularity of the form in which it occurs in the record requires *some* sort of explanation, and there has been no lack of these. The original decree of 1616 had laid down that Copernicanism could not be held or defended. Since G. quite obviously did defend it, in the *Dialogue* and elsewhere, it would seem that he could be held to be contravening the decree, quite independently of the injunction or the censor's license to print. . . . Though these are not really D.'s concerns, the reader will find enough here to allow him to re-create the sequence of events.

Galileo at Work traces the watershed of one of the principal divides between the old world and the new. For the young Galileo was in most respects still an Aristotelian. Fifty years later the old Galileo published two of the four or five works which brought on the "modern" age in science and philosophy. In the interim he had traced the path that we all must still follow to see how we got to where we are.

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ERNAN McMULLIN

NEWMAN AND GLADSTONE: CENTENNIAL ESSAYS. Edited by James D. Bastable. Dublin: Veritas, 1978. Pp. 324. £10.

Reviewing a work such as this, containing as it does sixteen essays, has its obvious difficulties. Though one does not want to slight any of the

or, as Flanagan puts it, "nor can it be argued that a professional orientation at a university is necessarily incompatible with a liberal education, a point that Newman was to concede in the practice of his own institution." I do not think it was a question of a "concession." There has been a fundamental failure to appreciate the fact that Newman placed a severe restriction on his argument in the *Discourses*, limiting it to a consideration of the *direct* and *immediate* end of a university, which he held not to be professional training but the development of the philosophic habit of mind, the end product of a liberal education. In the *Discourses* Newman was arguing against the utilitarians who held the immediate end to be professional, indeed would have eliminated liberal education entirely. He clearly admitted in the *Discourses*, as Flanagan recognizes at one point, that professional subjects were included in the scope of a university. Newman's practice, therefore, is not a corrective but an application of his ideas.

John Coulson re-examines, clarifies, and extends his previous investigation of Newman's later views on a Catholic university. Ian Ker had interpreted him to mean not merely that Newman later held a Catholic university in a pluralistic society was neither feasible nor desirable, but that he had rejected the *idea* of a Catholic university. Coulson makes clear that this was not his intention, and his case for theology in an "open" university makes eminent sense in England today. One so urbane will be happy to learn that his passing remarks on American Catholic higher education, if true in the past, would hardly apply to present conditions, perhaps the result of radical changes in the last twelve or so years.

In conclusion, one final observation: Newman's stature may be gauged by the wide range of contributors: theologians, philosophers, political scientists, historians, sociologists, literary critics, and educationalists. The present volume is a fitting tribute to the depth and importance of Newman's ideas and a recognition of their enduring value.

Fordham University

VINCENT FERRER BLEHL, S.J.

THE HEART OF MATTER. By Pierre Teilhard de Chardin, S.J. Translated from the French by René Hague. New York: Harcourt Brace Jovanovich, 1978. Pp. 276. \$8.95.

Teilhard died in April of 1955 with the vast majority of his philosophical and religious writings unpublished, but entrusted to a faithful friend. In the year following his death *Le phénomène humain* appeared and soon all of his essays became available to scholars. Though T. quickly became an international celebrity, the remaining volumes of his writings were published only at measured intervals. The final volume of his *Oeuvres* appeared in French in 1976 and in English translation only in the present

year. These thirteen volumes do not include the many published collections of his letters or the one published volume of his journal. There remain a second volume of his journal soon to appear, an abundance of unpublished letters in the archives of the Teilhard Foundation in Paris, and a collection of his notebooks now at the Jesuit residence in Chantilly. This final volume of his *Oeuvres* is a collection of essays divided into three parts: first, two major essays ("The Heart of Matter" and "The Christic") from the latter years of T.'s life; then a collection of brief notes, observations, and sermons; thirdly, five essays written while T. was in military service during the First World War, essays that had appeared in *Ecrits du temps de la guerre* (now Vol. 12 in the *Oeuvres*) but had been omitted from the English translation of that volume. The book ends with a less complete set of bibliographies than in the French edition. Since the essays in the present work had long been available to scholars, the Holy Office in 1962 could warn of T.'s teaching of a "third nature" in Christ and the Jesuit General in 1967 could warn of the "third way" in the practice of celibacy; but it was not until the publication of the present work that the essays provoking these warnings became generally available. There can be no doubt that T. had a boldness of expression that often concealed the orthodoxy of his thought.

The most significant essay in the present collection is T.'s spiritual autobiography, which gives title to the book. Here he tells of his youthful piety, his parents, and his fascination for iron becoming a fascination for the rocks. The external events of his life were only "superficial ripples" on his inner current. But when he was thirty, this current reversed and his sense for the rocks became a sense for evolution and the familiar lines of his thought began to unfold. T. had once asked if scientists had really discovered the evolution of life outside of themselves, or if they had "simply and unconsciously . . . recognized and expressed themselves." So in the present essay T. shows that, as he traced life through the fossil beds, he was also charting his own progression: a feel for the rocks became a feel for evolution, this in turn became a feel for man and on to the transcendent God—who was really present from the beginning. For those familiar with T., this autobiography will add a personal dimension to his speculative thought; for those wanting to begin reading him it is hard to think of a better place to start. The second essay, "The Christic," was written only a month before his death. Here he is disturbed by the uniqueness of his vision: "I find that I am almost the only person of my kind," and wonders if he is "simply the dupe of a mirage." Then he briefly restates his evidence for a final time and adds that the separated components of his vision—love of God and faith in the world—are everywhere about him. One day he believes the two will fuse and the truth will set everything ablaze. In the twenty-four years since his death the compo-

nents have not always been evident. But in terms of geologic time twenty-four years is not long and *The Heart of Matter* is about to make new disciples.

Georgetown University

THOMAS M. KING, S.J.

HISTORY, METHOD AND THEOLOGY: A DIALECTICAL COMPARISON OF WILHELM DILTHEY'S CRITIQUE OF HISTORICAL REASON AND BERNARD LONERGAN'S META-METHODOLOGY. By Matthew L. Lamb. Missoula, Mont.: Scholars, 1978. Pp. 536. \$10.50.

This work claims to be and is an insightful and wise retrieval of probably *the* central issue in contemporary theology: the relationship between theory and praxis in human culture and the role of religion and theology in the support, formation, and criticism of that cultural praxis. The center of the investigation is the lengthy dialectic set forth between Bernard Lonergan and Wilhelm Dilthey (211–455); but that crucial comparison/contrast emerges within the interpretive contexts of a post-Enlightenment interpretation of science, culture, and religion (55–210) and J. B. Metz's concern for interdisciplinary collaboration and the achievement of authentic cultural praxis (1–54). As Lonergan remarks at the conclusion of his preface, "if Lamb's subject matter and style are at times difficult, the effort of drawing on his learning and of entering into his thought is highly rewarding" (xii).

Since religion never appears outside a particular cultural matrix, the meaning and verification of religious language and the determination of legitimate means to particular cultural ends are intimately intertwined. On the one hand, warrants for religious referents and praxis are public; on the other, choices of political and social goals, scientific technology and/or economic patterns are value-laden. As we have learned readily in the postcolonial period, evangelization, whether by symbol, action, or doctrine, is at all times a political statement. Thus the mediations of the social or political body are crucial to understanding the past—but also to the formulation of the future possibilities of *both* religion and culture. This dissertation discerns whether there is a base for these dual human artifacts, a basis which is both critical and normative for human process. L. finds that foundation in Lonergan's "anthropology of knowledge."

L. argues with accuracy that Lonergan's cognitional theory is not a privatization, nor an epistemological *Erkenntnismetaphysik*, nor a metaphysical *Fundamentalontologie* which avoid the critique of the Enlightenment by appeals to unexamined personal experience, cognitional idealism, or the revelation of "Being." Both Dilthey and Lonergan, in L.'s estimation, interrelate value and concrete historical praxis. Lonergan, he argues, more successfully achieves a thematization of the fundamental issues and the framework for an authentic collaboration among concrete

public, political organizations and academic disciplines. By contrasting and comparing this position with that of Dilthey, L. achieves simultaneously a mediation of the Anglo-American empirical interest to the German *Geisteswissenschaften* controversy and the relevance of Continental political/social critique to the technologies of the United States. Thus, although this book has its centripetal force in a normative anthropology, it nonetheless centrifugally deals with what I have called "legitimacy of means."

Yet, if Western society is to order and synthesize its present concerns from genetics to religious pluralism, it must achieve the radical collaboration which will conceptualize, judge, and evaluate the proper *means* (whether social, economic, political, or religious) to accomplish or subvert the emerging probabilities. L. believes that Lonergan's "meta-method" does precisely that. L. insists upon the name "meta-method" to distinguish Lonergan's *Method* (particularly in the German intellectual context) from those post-Enlightenment technologies which aim at mechanical reproduction and manipulation. Meta-method is not a "set of rules to be followed by any dolt," as Lonergan constantly reminds us; it requires progressive self-transcendence and the cumulative personal appropriation of data, contexts, interpretations, judgments of value, and decisions.

It was Dilthey's inability to thematize this subject-as-subject with correlative self-expressions (subject-as-object) which left his project incomplete and inadequate for an understanding of the relationship between the natural sciences and the moral sciences. As L. interprets Dilthey, the philosopher recognized the fundamental character of self-presence as constitutive of historical activity, understood that self-presence as structurally recurrent, and knew that those structures of self-presence when interrelated were the patterns of the human environment. However, he too easily identified this sense of self-presence with an undifferentiated "feeling" which did not seem to transcend itself. Thus the larger systemic patterns could not be easily understood as expressions of an individual's interiority. Personal historical spontaneity then never achieved sufficient (normative) criteria for distinguishing truth from error. L. sees the origin of these problems in a residual Kantianism which plagues Dilthey's analyses.

Although there are passages in this text which might seem to the Anglo-American reader as though they were directed solely to the German intellectual context, that reader would be mistaken; for, in the end, L. is attempting to describe a foundational anthropological and theological position which will not only critically retrieve past traditions (archeology) but also authentically invite, indeed compel, future conceptualizations and praxis (teleology). That mediation of past into future governs the relationships between story/narrative and system; symbol/

liturgy and concept; natural and social sciences and metaphysical disciplines; politics, social ethics, economics, and religion; and precritical anthropological expressions and advanced societal technologies. L. refuses to succumb to a *simpliste* theological position which would condemn contemporary technological means outright, or to a cultural position which assumes that all symbol, story, creed, etc. are superstition. Thus, if correctly understood, L.'s strictly *theological* examination (theological because cultural concerns are seen as intrinsic to a theological enterprise) provides a critique not only of socioeconomic systems based upon inadequate anthropologies, but also of theological methods which prefer purely conceptual, purely practical, or incoherently correlated bases. This work, therefore, performs a service to both Dilthey and Lonergan studies; and as a true dialectic, it offers both critical and normative descriptions of a possible foundation for Christian theology along with the concrete schemata of an interdisciplinary collaboration necessary to the formation of authentically freeing culture.

St. Meinrad School of Theology, Ind.

STEPHEN HAPPEL

SOLDIER, SAGE, SAINT. By Robert C. Neville. New York: Fordham University, 1978. Pp. 141.

While proposing models of "spiritual perfection," *Soldier, Sage, Saint* itself offers a model of one of the ways in which religious philosophy or theology may presently be carried out: a thinking through of the meanings of God and man from a Western perspective, but in a world-religions context. The book functions on several levels. First, it completes N.'s elaboration of the meaning of freedom carried in *The Cosmology of Freedom* (1974) by taking it beyond personal and social freedom to the level of spiritual freedom—i.e., freedom in relation to life taken absolutely: freedom in relation to God. Second, it offers a set of models (the soldier, the sage, the saint) which serve both as expositions of the meaning of spiritual freedom and as normative ideals of human development. Third, these same models seem intended to serve as a schema whereby the discussion among the world's religions might be structured: they are also presented as philosophic constructs capable of interpreting religious experience from all religious traditions. Finally, the book offers a helpful summary of, and thereby an introduction to, the larger body of N.'s work (the book on freedom, *God the Creator* [1968], many articles). This is particularly welcome because, whereas N. must be regarded as one of the very strong theological thinkers in America today, he is not always easy to read.

Spiritual freedom, or "spiritual liberation" (this was to have been the title of the book originally), can be taken to be the aim of religion, broadly speaking. And in this sense the aim of religion coincides with the aim of

human existence. The models of soldier, sage, and saint represent universal forms of spiritual liberation, both singly and taken together.

N.'s analysis of the human make-up rests on the basis that the self is not finally a simple entity but rather a social one. It is made up, that is, of component "parts." These are integrated, to whatever extent they are, by the pursuit of a co-ordinating or unifying ideal. Therefore life is a process in which a person's being takes shape—the potential self is actualized—through the interplay of the components and the ideals pursued.

The fundamental components (following Plato, but reordering them in light of the Christian priority of love) are will, intellect, and desire. The soldier, the sage, and the saint are symbols of the perfection of these parts. The soldier represents the perfection of the will: of duty extended to the level of devotion—of complete self-giving whose final object is God. The sage stands for perfection of the intellect: enlightenment. This is to know that reality is *this* reality which we live and experience, which is nevertheless God's because all is God's; and it is to know that one's own knowledge is not one's own but that its true possessor is God. "Those who are here now are God-present-in-history" (68). The saint represents the perfection of love, which is to love all things simply as they are (including their perfection). "Saints love things for their absolute existence, not out of their own interest" (87). They love "what God loves, but . . . within the limits of their purview" (91-92). Taken together, in their perfection, these constitute the fulfilment or true actualization of human freedom, true "spiritual liberation."

The models have a historical source as well as a theoretical one: the soldier, sage, and saint are recognizable characters exalted in all great cultural traditions. N.'s elaboration of the types, then, draws on world history as well as on Plato. In doing so, it furthers their claim to be useful to "any contemporary person" who wishes to "penetrate and appropriate the experiences central to the world's religious traditions whenever these are valuable and relevant" (19-20).

The book speaks on a number of levels and, one gets the impression, to several audiences. It is at its best, in my judgment, when it is elaborating the models at their final, highest levels and, by implication, addressing a sophisticated audience. It seems less satisfactory when working at lower, more phenomenal or empirical levels, and in doing so lapses into a style which appears to talk down to students. Furthermore, N.'s procedure is to substantiate his theses through much argumentation and discussion of related positions. Perhaps this is the inevitable monkey on the back of the systematic thinker, but it often seems to obscure the best of what he has to say. Nevertheless, there is much to be learned from this book, especially as regards the high ideals it sets forth, the meanings of God

and of love it expresses, and the manner in which it exemplifies both in scope and content a way in which religious thinkers can perform their task today.

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JOHN D. RYAN

KAIROS AND LOGOS: STUDIES IN THE ROOTS AND IMPLICATIONS OF TILlich's THEOLOGY. Edited by John J. Carey. Cambridge, Mass.: North American Paul Tillich Society, 1978. Pp. 315. \$5.50.

Several of the studies published in this volume were originally presented as papers to be discussed at the national meeting of the North American Paul Tillich Society in 1975, 1976, and 1977. This society was founded in October 1975, after two national consultations on Tillich studies under the sponsorship of the American Academy of Religion. It has been working with the European Tillich Gesellschaft "to encourage creative theological scholarship consistent with Tillich's wide ranges of interests." Bringing together such noteworthy Tillich scholars as Victor L. Nuovo, Robert P. Scharlemann, Roy D. Morrison II, Eberhard Ame-lung, and John Heywood Thomas, this volume contributes significantly to the achievement of their goal.

The first of the three sections deals with critical assessments of T.'s roots in the Western philosophical tradition. Although it is not easy to assess the influences upon his thought, since he seems to have transformed so many diverse sources, Schelling's philosophy of religion appears to be the most directly influential. T.'s dissertations for both the S.T.L. and Ph.D. degrees were studies on Schelling's religious philosophy. While the great German thinker shaped his philosophical assumptions for the remainder of his life, it was not without critical appropriation by Tillich. Other roots in Kant and Hegel and "ecstatic naturalism" (as opposed to a "reductive naturalism") are also clearly discussed in this initial section. It is unfortunate that Victor Nuovo's particularly provocative paper "On Revising Tillich: An Essay on the Principles of Theology" does not receive a response, as is done in the case of a few presentations in the volume. His challenging assertion that "If, as I have argued, autonomous reason does not empty itself of content and substance by following its own laws, then to impose a theonomous norm upon it is heteronomous" (67) deserves a reply; for in the context of Tillich's dialectical system autonomy inevitably loses its depth "under the conditions of existence," and so requires the "grace" of theonomy to avoid secularism.

The second section analyzes and criticizes T.'s systematic theology. The four presentations here evaluate very carefully the method of correlation and some central concepts in his theological system. Outstanding is Joel R. Smith's critique of T.'s theory about creation, fall, and theodicy.

He shows quite convincingly that his approach to the problem and mystery of moral and physical evil is much too abstract to persuade contemporary persons. The most extensive portion of this book treats the strengths, weaknesses, and contemporary relevance of T.'s theology of culture. Worthy of some special note here are Raymond Bulman's "Theonomy and Technology" and the response to it, John Stumme's "Theonomy and Paradox." Both are especially clear and concise in getting to the core of T.'s dialectical relationship between religion and culture. There is also a stimulating response by Robert Ross to John H. Thomas' opinion about the Hegelian influence upon T.'s theology of culture. Donald Weisbaker is extremely helpful in clarifying his doctrine of religious symbolism. Robert Bryant points out the weaknesses of his too-abstract Christology, particularly for a theology of culture, and H. Frederick Reisz Jr. shows the strengths of his religious socialism and concept of God as Spirit for liberation theology.

This volume should find its appeal not only among Tillichian scholars but all thinkers concerned about the dialogue between Christianity and contemporary culture. It is the first in English to provide such a wide-ranging assessment of T.'s thought since 1952, when Kegley and Bretall edited *The Theology of Paul Tillich*.

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FREDERICK M. JELLY, O.P.

PRINCIPLES FOR A CATHOLIC MORALITY. By Timothy E. O'Connell. New York: Seabury, 1978. Pp. 233. \$11.95.

Axiology or aretaic ethics is given secondary place to deontic ethics or theories of obligation in most textbooks. John Hospers' *Human Conduct* is one text that departs from this order and pedagogically is one of the better manuals to use in an introductory course in normative ethics and metaethics. To raise the crucial question whether there are any intrinsic values at all is to ask Camus's question in *The Myth of Sisyphus*, and to respond to this question is only to open the entire box of snakes that attack any person in a troublesome moral situation. To deny that all values are extrinsic is not to find rest but agony, because the follow-up question is: What does a person do in a conflict of several intrinsic moral values? How does he rank these values and is there any objectivity in this scale of values which demands that he rank them in a certain way? Catholic moral theology is increasingly becoming aware that the moral situation is a congeries of values and disvalues, and the resolution of a moral problem in all of its complexity demands that we sort out these values and disvalues and determine to do the least amount of direct moral evil. That such an operation is the indispensable means of arriving at the morally right decision has been recognized in much of the German

literature in moral, the work of B. Schüller, F. Scholz, F. Böckle, B. Häring, H. Küng, W. Korff, and many others. Häring explains the methodology as follows: "In many conflicting situations we cannot observe and realize all the desirable values at the same time, but we can and must give preference to those that are the most valuable and most urgent for both our own self-actualization and the actualization of the human community."

Contemporary Catholic moral theology has wisely accentuated axiology over deontic ethics and has reasoned that only after intrinsic moral values are granted and their objectivity and ordering in some way identified can productive and effective moral dialogue be assured. In the study of moral values, history, Scripture, and dogmatics are the resources for O'Connell, but he finds that the present moment in moral theology is a moment of beginning and it is not the time for complete new systems or, far less, for the repetition of old formulas. Vatican II said precious little about moral theology and, "when it did speak, its words had much more the tone of a call for renewal to come than of a ratification of tasks completed." From the Scriptures we learn that morality, whether viewed as an intellectual science or as a practice of personal living, is not of primary importance. It is not in the end the decisions that we come to or the actions that we do that are the most significant aspects of our lives. It is the transcending fact of God's decisions and actions and our response to these that should preoccupy our minds, hearts, and souls.

It is in the arena of aretaic ethics, then, that most of our dialogue with others should go on, because if we find it impossible to show that the intrinsic moral values which the Christian accepts as fundamental have philosophical and theological credibility, then there is no basis to advance to norms and rules in deontic ethics. A fascinating discussion going on in the literature at present is the inadequacy of the very term "disvalue" or "moral evil" and the need to bring back the concept of sin, which is not only a religious idea but a deeply theological notion. Henry Fairlie's *The Seven Deadly Sins Today* and Stanford M. Lyman's *The Seven Deadly Sins: Society and Evil* go far to show the reasonability in returning to a concept of sin in the gross violations of the person, in the testimony of conscience itself to the transgressions of certain values, and in the enormity of hate that exists in the universe. The human person is the person of the world who is confronted by, and affected by, sin as well as grace, and the evidence for sin is clearly demonstrable in one's own refusal to co-operate with the most obvious manifestations of grace. Magda Denes applies her thinking along these lines to the subject of abortion and explains how in her judgment abortion is murder—of a very special and necessary kind. "Guilt and remorse and sorrow are appropriate emotions to actions which injure a higher order in the interest of affirming one's individual life." An accompanying phenomenological

study of the psychologico-moral experience of the guilt realized in the act of abortion will disclose the violation of the intrinsic value of fetal life. Denes's views in her *Necessity and Sorrow* (New York: Basic Books, 1976, esp. xv-xvii, 242-47) are a good start in the clarification of values.

Much of O.'s work covers familiar territory: human action, the human person, morality, sin and virtue, conscience, the Christian vocation. Human persons are called to goodness and responsibility, and especially as Christians we experience ourselves as accountable, as challenged by ourselves and our world, as worthy of praise or blame depending on how we respond. This is a central aspect of existence, whether this phenomenon of accountability is viewed as conscience, as Heideggerian located being, or as Von Hildebrand's experience of the importance-in-itself. As human agents aware of the claim of responsibility, we must deal with the world of values and disvalues; we must maximize the values and minimize the disvalues, the value of fetal life and the disvalue of elective abortion, the meaning and value of physical intimacy, the values and disvalues in medicine, in scientific research, in cybernetics.

The suggestion was recently made in a Boston University publication that ethicists should leave their metaethical ivory towers and enter the medical, business, and law schools. In the contemporary atmosphere of an awakened interest in values and in the concept of sin, together with a large sample of writing amenable to a nonformal act-deontological ethic, it would seem that Catholic moral theologians may surprisingly find themselves with more readers and more listeners. In a very recent work on the primacy of clinical judgment over moral choice, a sociologist points out the wide insensitivity of doctors to ethical issues, which is not the result of callousness or ignorance but the logical outcome of their professional training. In the clarification and analysis of values, the moral philosopher-theologian is shown to be required as much in the medical school as in the graduate school of business in the training of M.B.A. candidates.

O'Connell's aretaic orientation is a healthy beginning in this kind of rational enterprise. It is a long and painstaking one that may never get around to doing deontic ethics at all. That may not be altogether a bad thing.

Southeastern Massachusetts University

THOMAS A. WASSMER

THE CHANGING PROFILE OF THE NATURAL LAW. By Michael Bertram Crowe. The Hague: Martinus Nijhoff, 1977. Pp. 321. 59 glds.

The approach of this work is chiefly historical, although C. modestly disclaims the description "history of the natural law" for his work. Though not a continuous history, the work is a series of historical essays reflecting very extensive research and broad erudition.

Successive chapters treat (1) the Greek philosophers, from the pre-Socratics through Aristotle; (2) the Romans; (3) the NT, the Church Fathers, Augustine, and Isidore; (4 and 5) the medieval background before Aquinas; (6 and 7) Thomas; (8) Scotus, the nominalists, the Reformation, and Late Scholasticism; (9) rationalist natural-law theory; (10) some recent developments and something of a philosophical synthesis.

In 1963 C. published an important article in the *Irish Theological Quarterly* which made clear that references in Aquinas to changing human nature do not support recent historicist theories of moral norms. One expected the present work to keep and extend this clearheaded earlier analysis. But this expectation is unfulfilled. In the interim C. has become a convert to the thesis that "there is change in man himself" and "the moral law is unalterably the law of man's (changing) nature" (289). This thesis underlies the word "profile" in the title of the book; C. thinks a portrait impossible, but a sketch of some features of natural law still possible. Even so, the profile is not fixed but changing, since not only the content of natural law but what natural law formally is, on C.'s view, is subject to historical transformation (x).

C.'s work has value insofar as it gathers together in one place a great deal of relevant material. Students will find his extensive references most useful for gaining access both to primary and to secondary materials. For such uses, the work fills a real need and should be purchased by libraries.

Nevertheless, C.'s analysis of the materials he studies is often defective. For example, in summarizing St. Thomas' account of the precepts of the natural law, C. refers (176) to *S.T.* 1-2, q. 94, a. 2: "The question St. Thomas has put himself is: Are the precepts of the natural law one or many? And his reply is that the precepts of the natural law are many, but reducible to a single fundamental precept: Do good and avoid evil." This summary is misleading in two ways. First, Thomas does not hold that other precepts are *reducible* to a fundamental one, especially not in the sense "reducible" has in current English, in which "x is reducible to y" means "x can be eliminated by absorption without residue into y." Second, Thomas does not say that the first precept is the imperative: "Do good and avoid evil." It is a prescriptive: "Good is to be done *and pursued*; evil is to be avoided." The difference is important, because Aquinas does not think of the first principle of practical reason as if it were a formal moral norm, bearing upon actions, but as a norm bearing upon human goods considered prior to their moral specification. The formula which C. thinks he finds in Aquinas is not in his text, but is in the Thomism of the Suarezian school and in the manuals.

At one point (186) C. suggests that the views of St. Thomas with respect to natural law and variability bear upon the main point of this book. And so C. deals with *S.T.* 1-2, q. 94, a. 4, and several passages in

the commentary on Aristotle's *Ethics* where Aquinas follows Aristotle in holding that moral truth does not have the universality and necessity characteristic of theoretical truth. For Aristotle, human actions are contingent particulars, and so fully practical cognition must apply to particulars. It follows that norms formulated as universals sometimes can fail. Aquinas follows this line of thinking when he is commenting on Aristotle and sometimes when he is talking theoretically on his own about moral norms.

I think that C. along with many other recent writers moves too quickly in making much of these texts in which Aquinas follows Aristotle's account of normative truth. First, Thomas elsewhere seems to stand with Augustine and the whole Christian tradition in maintaining that there are certain kinds of acts such that each and every instance of them is morally excluded. A reasonable interpretation of Aquinas should take this fact into account, and understand what he says in following Aristotle as restricted to *affirmative* precepts.

Second, to the extent that the remarks of Aquinas on variability agree with Aristotle, it is ludicrous to use what Aquinas says to support a theory of changing human nature, for Aristotle certainly held no such theory. What is common to Aristotle and to contemporary historicism is the tendency to regard materiality as infrapersonal; this tendency is contrary to the thrust of Christian morality, which fully accepts the bodiliness of human persons.

Third, Aquinas and Aristotle have very different theories of human action. For Aquinas, a human act is primarily a free choice, and a free choice is of an intelligible content proposed in deliberation. The behavior which executes a choice is a contingent particular, and the choice itself is individuated by being someone's choice, but the choice itself is the subject of normative cognition, and the choice is intelligible through and through. Thus human acts as subject to moral norms cannot be contingent particulars, if Aquinas' theory of action is right.

In sum, C.'s work is useful as an index to an important body of literature. But his analysis of materials is not always accurate, and his attempt to use Aquinas to support contemporary trends in moral theory lacks critical depth.

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GERMAIN GRISEZ

DOING EVIL TO ACHIEVE GOOD: MORAL CHOICE IN CONFLICT SITUATIONS. Edited by Richard McCormick and Paul Ramsey. Chicago: Loyola University Press, 1978. Pp. 267. \$11.95.

This fascinating volume consists of six essays: McCormick's "Ambiguity in Moral Choice" (1974), two commentaries by moral philosophers B. Brody and W. Frankena, two by theologians P. Ramsey and B. Schüller,

has come a long way in understanding the moral significance of necessity/freedom, nonvoluntareity/voluntareity relative to the (non)imputation of evil associated with a good end while avoiding the pitfall of justifying evil means. The lively debate here does much to remove the confusion about direct and indirect voluntareity that has plagued moral theology since Cajetan; it urges that more be done.

Fairfield University, Conn.

VINCENT M. BURNS, S.J.

PERSONAL VALUES IN PUBLIC POLICY: CONVERSATIONS ON GOVERNMENT DECISION-MAKING. Edited by John C. Haughey, S.J. New York: Paulist, 1979. Pp. 275. \$5.95.

This unusual volume presents the fruits of a process nearly unique in the history of Christian ethical reflection: a dialogue between scholars of the Church (in this case, members of the Woodstock Theological Center in Washington) and government officials about the ethics of decision-making in public service. The conversation had two stages. In the first, government people who are also Christians presented personal statements to the group about the relation between their faith and their particular form of government service. In the second, which this volume records, Woodstock community members drew on the experience of the earlier sessions to present papers on various aspects of faith, ethics, and government service which were then subjected to vigorous discussion with a somewhat different group of public officials. We have here not a collection of essays with comments, but a genuine interaction over a period of time between servants of the Church coming from various disciplines (theology, ethics, political science, and philosophy) and servants of government on the senior level in various positions (Interamerican Bank, Civil Service Commission, Nuclear Regulatory Commission, health services, legal services, legislative staff, and at least one Congressman). This interaction is the value of the book. No reader should make the mistake of neglecting the conversation at the end of each essay. Although the Church scholars inevitably set the tone, it is the interplay which gives the guidance.

What style of movement between Christian faith and government decision-making emerges from this study? No single one, but this reviewer discerns at least three. They are not necessarily contradictory, but they are distinct and tend to replace one another.

The first, most strongly presented by philosopher John Langan and moral theologian Richard McCormick, emphasizes the continuity between human moral reasoning and the divine-human reality revealed to us in Jesus Christ. Faith informs reason and sacred values unite human values in a community of love. Although the reasoner or the valuer is transformed, first by the social character of the moral reasoning process, and second by the faith relation with God, the moral process, despite

deviations, is continuous from prerational human inclinations up to the all-embracing love of God.

The second emphasis, carried more by political scientist Brian Smith and ethicist David Hollenbach, is on the use of practical moral wisdom in situations of interacting, sometimes conflicting, interests, values, and loyalties. Here the question of the ultimate rational structure of the human is put to one side, but the sense of divine presence in the midst of human interaction, though not emphasized, is very real. Decision-making is, in the words of one governmental participant, "a judgment call informed by awareness of the plural human contexts to which one must be loyal; a shrewd political judgment of the consequences of one's action; and a sensitivity to the needs and claims of other persons." Only in this context are rational moral structures helpful. In Smith's words, "Morality has to do with more than information or principles. It has to do with the ability of one human being to put oneself in another human being's position, to feel his suffering. Unless that capacity exists, you can't even start value-talk or moral judgment discourse." This second emphasis is not excluded by the first. Langan especially speaks of the social character of rational language and the completion of moral reason in the sensitivities of love. But the focus is different. It clearly lies closer to the experience of the government members who took part. Morality becomes not purely situational but contextual, and the context is understood as the complex of loyalties, interests, technical facts, and probable consequences amid which in some way God is at work.

There is, however, a third emphasis in the book, somewhat weaker than the others but real. This is the transformative or dialectical movement between divine action and human responsibility. It is hinted at when McCormick speaks of transforming the reasoner, but it comes most fully to expression in Thomas Clarke's essay on "Christian Discernment and Public Policy." Here a different starting point is operating—not that of the moral reasoner seeking true humanity, or of the responsible actor in a complex of relationships, but the distortion of human life by what the author calls illusion and addiction—in other words, by the expressions of sin. We are caught with all our faculties in this bondage, and our social involvements tend only to deepen it. The way forward, therefore, is to discern how divine grace liberates us not always to make the correct choice but to live and decide in a human way at all. In an argument which reminds one of Dietrich Bonhoeffer, Clarke suggests that the redeemed condition is freedom from concern for self, even concern for one's own moral correctness, to live, discern, and decide in free, prayerful, and liturgical communion with the God of grace who acts before and through us. So to live is to make good decisions and to place the concern for correctness in its proper relative position.

This is good, but it is not yet enough. Even Clarke recoils from naming the aggressive, power-centered character of so much human political alienation from God. The curious weakness of this entire volume is its neglect of one whole strand of biblical-theological insight from the OT prophets through the Apostle Paul, Augustine, and the Reformers down through Reinhold Niebuhr, reinforced by the savage secular insights of Machiavelli, Hobbes, and Marx. Except in a brief treatment of Gutiérrez by Robert Mitchell, we hear nothing of the way in which ideology distorts reason in the service of dominant power or special interest. Not much light is shed even by the political participants on how both technical knowledge and moral reasoning themselves are caught in this distortion, and the role of the adversary process in bringing out the larger dimensions of truth. Finally, little is made of the scandal of the NT message as it confronts our ideas of what is reasonable, human, responsible behavior in the context of the security, the power, and the prosperity of our society. One senses that the government members of the group were at times reaching for this dimension. Viet Nam was mentioned, and Watergate, and agonizing decisions where the justice of one group had to be sacrificed for the sake of another. But what it means to live responsibly and sensitively with the tensions created by being at one time justified by grace and a sinner is never adequately explored. Here is agenda for further work. It might begin with a review of Reinhold Niebuhr in both theology and politics.

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CHARLES C. WEST

PUBLIC AND PRIVATE MORALITY. Edited by Stuart Hampshire. Cambridge, Eng.: Cambridge University, 1978. Pp. 143. \$3.95.

This series of essays responds to the need for a more complete philosophical treatment of public morality to supplement the popular discussion arising out of the recent events in our history. All of the essayists acknowledge the tragic character of public action: one may, at times, not refuse to do what is morally disagreeable. The proper justification for the morally disagreeable act is not to be found, according to the authors, in a Machiavellian separation of political judgment and moral judgment nor in Weber's notion of the capacity of the agent to endure suffering; neither is the appropriate justification a utilitarian undertaking. The essays divide into two approaches: Stuart Hampshire, Bernard Williams, and Thomas Nagel offer various approaches to determining the limits to be set on immoral practices which sometimes also effectively protect and promote great public causes; Ronald Dworkin and T. M. Scanlon examine individual rights as limitations on consequences in the justification of political action and policies.

In challenging the completeness of the "rationality" of calculating

consequences and of Kantian reasoning, Hampshire supplements the ethics of obligation with an ethics of virtue. Moral injunctions need not have the unity of being inferred from a few basic principles but may be unified as distinguishing characteristics of a single way of life. The most serious problem for the political agent arises not from a conflict between two moral injunctions but from a conflict between two ways of life, both of which may be his choice. The limits of political action, according to H., are set by the moral agent's intuitions of right and wrong which must be balanced with a concern for desirable consequences. For Nagel, public morality differs from private by reason of the former's impersonal character: a heightened concern for results and a stricter requirement of impartiality. He claims that two types of considerations govern public morality: concern with consequences and concern with action. Although greater weight will be given to results, consequentialist values need not be utilitarian; a consequentialist assessment of social institutions can be strongly egalitarian in addition to valuing welfare, liberty, and individuality. For Williams, the solution to the problem lies ultimately in the sorts of persons who are politicians. The justification of a morally disagreeable act depends ultimately on the dispositions of the agent and how those dispositions express themselves in a view of the act. A disposition of reluctance, e.g., in performing a morally disagreeable act embodies a sensitivity to moral costs.

Neither Dworkin nor Scanlon sees the production of outcomes as controlling in the development and execution of public policy. Both give a central role to individual rights in the justification of political action. For S., rights place limits on consequentialist reasoning inasmuch as rights insure the individual of a distribution of the forms of control over what happens to him/her. In the development and expression of policy, instances in which rights are violated may be justified by the resulting greater expression and distribution of those same rights in the society. In other words, a public action contrary to the formula of a right is not necessarily a violation of that right.

Dworkin clarifies the core of the liberal position in political arguments. Like the conservative, the liberal responds to the appeal of the economic market and political democracy. Unlike the conservative, however, the liberal is neutral on the view of the good life, eliminating as far as possible the influence of external preferences on political arguments. It seems, in D.'s view, that the liberal, limited to the purpose of achieving equality, would not invoke moral intuitions or the dispositions of the agent to justify a course of action.

This volume is not only rich in insight; it challenges some contemporary conceptions of the nature of moral justification and even the nature of the moral life. The book does not provide an abstract principle with

which to justify a moral agent's response to a moral dilemma—and rightfully so. Reliance on such a principle to justify political action would mean that the justifications are judgments that could be made from anyone's point of view. This would be to deprive the moral agent of the moral intuitions which are an integral part of his way of life. Whether and how moral intuitions unified in a chosen way of life satisfy the canons of objectivity remains to be considered.

Mount St. Mary's College, L.A. MIRIAM THERESE LARKIN, C.S.J.

LE DÉsir ET LA TENDRESSE: SOURCES ET HISTOIRE D'UNE ÉTHIQUE CHRÉTIENNE DE LA SEXUALITÉ ET DU MARIAGE. By Eric Fuchs. Geneva: Labor et Fides, 1979. Pp. 249.

God created humanity as a couple, male and female, the basis and model of all other human relationships. God created the couple to recognize the irreducible otherness and mystery of each other and to give each other their entire lives. Man and woman create thereby a new reality, themselves as enduring couple, with a single story, a single world, a unique place in society. Their creative love and life, ever coming from God, find best expression in the child.

God created humanity as a sexual couple. Sexual desire draws man and woman together, but it also resists their becoming the couple God intends. Of itself, sexual desire is simple desire for pleasure and for other persons as means of pleasure. When a human being recognizes any irreducible otherness, whether of God or another human or death, he puts a limit to sexual desire and opposes its basic thrust. Sexual desire, correspondingly, tends to reject the partner as other person. It can do so by violence, by striving for undifferentiated fusion, or by narcissistic withdrawal into imagined omnipotence. Man and woman must struggle to shape desire into tenderness, i.e., to give sexual desire both its limit and its meaning by making it a medium of loving unity-in-difference. Spouses all fail to lesser or greater degree. But knowing the Good News of God's promise, Christian spouses can take the gamble of marriage confident that one way or other love will triumph.

These are some major theses of the Christian ethics of sexuality proposed by F., Calvinist pastor and theologian. Although he refrains from going into specific ethical questions, his goal is pastoral: to help dissipate the omnipresent confusion on Christian sexual morality and values. His norm is "the biblical tradition," especially that of the Reform. His context is contemporary experience, especially as interpreted by human sciences, pre-eminently Lacanian Freudianism. He learns from the historical Christian tradition while criticizing it. The ethical synthesis he finally constructs is much less novel in substance than in wording. But it is an alert, honest response to discussions going on presently at the

frontier of Christian sexual ethics. F.'s work resembles and complements the recent valuable syntheses of Guindon, Keane, the Kosnik committee, Nelson, and Smedes.

Fuchs, like these theologians, takes certain faces of conjugal sexual experience more into account than earlier ethicists did. He scarcely notes, however, some questions this experience raises. How do sexual desire and pleasure constitute a medium of loving unity of persons? If love's task is to make "the primordial opaqueness" of sex "transparent to the diaphany of persons," what does the medium add to the message? Lovers love to turn sex into play, an adventure of mutual discovery. But how is sex a different kind of play? Sexual pleasure is God's gift of joy in life. But what is the life in which one rejoices? How does the joy unite the couple? F., following Chirpaz, seems to see sexual pleasure as a tunnel through which one makes one's way, recognizing the other person only on climbing out at the other end. Is the tunnel of pleasure so totally apersonal?

More fundamentally, is it not a contradiction to say with Paul that the body is the person and yet to speak regularly of the bodily as the *expression* of personal experience or response? Cannot the bodily be experienced from within (not as experienced by an observer) as not expressing, but being a most personal act. When I finally cry at my brother's death, am I simply expressing my grief? Or am I grieving more deeply and personally than I yet was able to?

Brown University

J. GILES MILHAVEN

THE BIRTH OF THE LIVING GOD: A PSYCHOANALYTIC STUDY. By Ana-Maria Rizzuto, M.D. Chicago: University of Chicago, 1979. Pp. 246. \$15.

When a book appears whose significance and implication extend beyond the narrow confines of its own small cover, that is an event to be saluted and cheered. Rizzuto's work is such a book. It is a truly seminal work, whose contribution, although modest and focused in its perspective, holds the promise of a far broader and more deeply meaningful implication.

R. sets for herself and for us a twofold task. The first is a review and a rethinking of psychoanalytic ideas about God and religious experience. In this regard, she undertakes a thoroughgoing and illuminating review of Freud, Freud's views on religion, and a partial but nonetheless well-focused synthesis of major currents of psychoanalytic thinking about such matters in the years since Freud passed from the scene. The direction of this part of her undertaking leads toward a revision of the theory of object-relations and object-representations and their impact on human psychic functioning and human psychic development. This part of the book, I suspect, will prove heavy going for nonanalytically-oriented readers, but its importance is that it presents a significant theoretical

contribution that must be taken seriously in its own right as a contribution to the ongoing dialogue concerning the development of object- and self-representations and their implication for the understanding of the human experience.

The second major undertaking is a careful and in-depth empirical study of God-representations and their development in individual subjects. The data are based on study of a group of twenty patients who had been admitted to the psychiatric unit of a private hospital. The advantages and disadvantages of this selection of subjects are obvious: the setting provides the opportunity for intensive and detailed study of each individual in a common milieu, but the disadvantage is that the population is selected by reason of obvious and often severe psychopathology. Nonetheless, in this undertaking we are treated to a rich and often profoundly moving exposure to the inner lives of these individuals and to a concrete grasp of the significance of God and the psychic representation of God in the lives of these people.

In her sympathetic, intelligent, and vivid presentation of this material, R. is at her best. We are allowed to share with her the human experience and its illuminating significance that proved so profoundly influential in her own learning process and, by implication and vicariously, in ours. In each case the images that dominate the individual's experience of God are articulated in reference to the individual's developmental history and the dynamic and genetic aspects of his own inner psychic life. What we come to realize is that for each human individual the image and experience of God is intimately tied up with and derived from his own inner psychic life and cannot be divorced from the significant psychological inputs that shape that unique and personalized course of psychological development. In general terms, R. describes the positions encountered as: "(1) those who have a God whose existence they do not doubt; (2) those wondering whether or not to believe in a God they are not sure exists; (3) those amazed, angered, or quietly surprised to see others deeply invested in a God who does not interest them; and (4) those who struggle with a demanding, harsh God they would like to get rid of if they were not convinced of his existence and power."

It should be obvious from this sketchy recounting that R. is dealing neither with the God of the philosophers nor with the God of the theologians. Rather, she deals with the vital, lived experience of the God-representations in the human psyche. R. is quite careful, and appropriately so, to keep her perspective clear and to avoid the pitfalls of contaminating her endeavor by extending it into quite closely related but nonetheless radically distinct approaches to the same concrete material provided by philosophy or theology. Her point of view is explicitly and persistently psychological and is dominated by her empirical concerns.

While the material is unavoidably tantalizing, nonetheless the strength of the account is the success with which R. maintains this perspective and is able to develop her material in nonetheless useful and insightful ways. Despite these limitations, for the theologian there is a rich lode of concrete experiential material related to individual psychic and religious experience that provides ample room for theological examination and reflection. One of the contemporary dilemmas of theological reflection is both the need for integration of theological perspectives with concrete human experience and the relative paucity of a solid empirical foundation on which to carry out such a reflection. R.'s effort, it seems to me, leads meaningfully to the possibility for resolution of that dilemma. It also presents a profound challenge to religiously-oriented psychologists and students of the human experience. While her research was conducted on a relatively limited and highly selected population, it extends the invitation for similar studies to extend the range of observation and to increase the data base for possible analysis and future understanding.

In summary, R.'s work teaches us something that we have long known, namely, that human religious experience does not occur in a vacuum, but that it is an intimate reflection of man's psychic life and experience, and evolves through a delicate interplay with the processes and forms of his psychological developmental experience. R. has enriched our understanding by providing a wealth of concrete material to support this general understanding, and by elaborating a more sophisticated and psychoanalytically relevant account to enable us to understand and integrate this enriched account. I would urge any serious-minded theologian or student of man's experience of his relationship with the Godhead: simply *tolle et lege!*

Cambridge, Mass.

W. W. MEISSNER, M.D.

SUBJECT AND PSYCHE: RICOEUR, JUNG, AND THE SEARCH FOR FOUNDATIONS. By Robert M. Doran, S.J. Washington, D.C.: University Press of America, 1979. Pp. 313. \$10.

Theological developments frequently seem to begin among a small group of experts and only gradually affect the masses of the faithful (e.g., the renewal in Catholic biblical studies or the ecumenical movement). One important area where the opposite is true today is the impact of Jungian psychology on Christian life and thought. Through the popular writings and workshops of such men as Morton Kelsey, John Sanford, and Ira Progoff, there is widespread interest in dreams and their relationship to God and one's spiritual life, but there are very few professional theologians exploring the philosophical and theological aspects of depth psychology in a sophisticated way. Doran's work is a welcome exception, and it represents a very significant advance within Lonerganian studies

as well as a capable critique of Jung's own thought from someone who has not only read Jung but also experienced Jungian analysis. Personal experience of the struggle for self-appropriation is as important for verifying Jung's concepts as it is for mastering the thought of Lonergan, and D. shows how each of these thinkers can complement the work of the other.

In the first chapter, D. provides the context for his own research by tracing the development of Lonergan's thought from the cognitional analysis of *Insight* to the intentionality analysis of *Method in Theology*. Since *Insight* was a study of human understanding and not of human life, the intellectual pattern of experiencing was highlighted. The affective dimension of the human subject is mentioned in *Insight*, but since the good is there equated with what is intelligent and reasonable, psychic contents are integrated by *knowing* the intelligible and the real. In his later writings, Lonergan comes to recognize the good as a distinct notion which can be primordially apprehended in feelings and which is fully known on a fourth level of human consciousness by *deliberating* about value or the human good. From the clue that values are initially apprehended in feelings, and that feelings are identifiable through symbols, D. uses Lonergan's thought to develop a new interpretation of what psychotherapy can become and what it can contribute to constructing a complete view of the human subject.

D.'s concern is methodological, and he is interested in the questions raised by the emerging unity-in-differentiation of philosophy, depth psychology, and theology, as each of these disciplines focuses on the interiority of the human person. The four central chapters (2-5) of D.'s book articulate methodological categories for understanding the process of psychic self-appropriation within the context of Lonergan's analysis of the existential subject. D. uses basic notions of Jungian analytical psychology, while clarifying some ambiguities in Jung's thought with the aid of both Ricoeur's philosophy of the symbol and Lonergan's intentionality analysis. The correctives move in both directions, however, and a second major aspect of D.'s work is to show how a transformed science of the psyche can provide a needed complement to Lonergan's own method. D. argues quite convincingly that the various levels of consciousness (empirical, intelligent, reasonable, responsible, and that fifth level of religious conversion or "falling in love with God") risk succumbing to an intellectualist bias if they are not complemented by appropriating one's emotional or affective level as well. This latter process D. calls "psychic conversion," and throughout his book he shows how it is necessary in order to complement the intellectual, moral, and religious conversions described by Lonergan. The sixth and final chapter, "Psyche and Theology," clarifies the relation of the psyche both to foundational reality (the

human subject who is self-transcending in his or her knowing, doing, and religion) and to the functional specialties of dialectic and foundations.

The realm of feelings and affectivity is common to both psychotherapy and the spiritual traditions of the world's great religions, and not one of the least values in D.'s book is to show why psychology is not the source of answers to the ultimate problem of human life. Jung and most Jungians try to solve the problem of evil in terms of intrapsychic dynamics rather than recognize the inherent tendency of the psyche to go beyond itself. D. points out that self-transcendence begins within the psyche's own economy, even if it needs to be attained on higher levels of consciousness. In the Christian tradition this process is best known as discernment of spirits, and hence what D. begins in this work (he projects further volumes) has significance for spiritual theology as well.

In terms of the work's content, this reviewer is in agreement with the entire thrust of the argument. The negative features of the book are largely stylistic ones, in that D. is trying to forge a new technical vocabulary and hence his language is not always as clear as it might be. Secondly, it would seem that a fair acquaintance with Lonergan, and perhaps even with Jung, is needed in order to fully appreciate the argument. But reading D.'s work may entice one to return to the sources in Lonergan, Jung, and especially within one's own interiority for a deeper appreciation of the human drive for self-transcendence.

Creighton University

EUGENE L. DONAHUE, S.J.

INJUSTICE: THE SOCIAL BASES OF OBEDIENCE AND REVOLT. By Barrington Moore, Jr. White Plains, N.Y.: Sharpe, 1978. Pp. 540. \$17.50.

Injustice is a book about the legitimation and delegitimation of suffering in society. Moore asks two questions: How do people allow so much avoidable suffering to be imposed upon them so much of the time; and why do they sometimes rise up against their oppressors? Both questions were answered in meticulous detail and with rigorous logic by Ted Robert Gurr in *Why Men Rebel* (1970). The advantage M.'s book offers over G.'s is (1) straightforward exposition free of social-science jargon, and (2) evident passion in opposition to man-made sufferings.

For there to be acquiescence to misery, says M., people must believe in the inevitability of suffering. They must feel fated, without will to challenge their oppressors. The critical precondition for the release of moral outrage, on the other hand, is the realization that there are alternatives to the predatory uses of authority. Once people realize that with some effort their misery can be lifted, they are able to label the conditions in which they labor "unjust."

M.'s melancholy message is that people do not ask very much of their fellow men and women. When they protest or revolt, as often as not they

want only the restoration of their former rights and the elimination of the worst excesses of the old regime. Even in situations of grave deprivation, they seek only a margin of welfare with which they may defend themselves against the indignity of subsistence living. This is a conclusion M. sketched in his earlier work, and it has received support from other researchers, notably James Scott in his *Moral Economy of the Peasant* (1976). *Injustice* adds to the case for this hypothesis with a lengthy study of German workers movements from 1848 to 1920, and with substantial citation of comparative studies in sociology and anthropology.

On the meagreness of popular notions of justice, M.'s thinking is both unsparingly honest and intellectually troublesome. It is honest because he reports the common man's view of justice without apology, while remaining staunchly independent of the facile interpretations of these beliefs offered by liberal and socialist ideologies. Honesty, however, is a limited intellectual virtue. M.'s conclusions are troubling because, as it turns out, while violations of a minimal social contract are infrequently triggers for revolt, they seldom point the way to a social order in which the moral controls over predatory authority will be long effective. For political philosophy, this should be a first-class perplexity.

Injustice disappoints because it fails to puzzle over the very moral dilemmas which are the heart of its argument. If the essential social contract asks so little that it can guarantee not even that minimum, then what conceptions of justice and what social arrangements could we reasonably expect to guarantee those demands? M. avoids that question, first, because his loose interdisciplinary method allows him to pass lightly from ethics to politics and from politics to psychology, repeatedly deferring hard problems. Secondly, he draws back because, as a historian, he shows a lingering shyness toward philosophical speculation. Moreover, shyness toward philosophy lapses into aversion toward religion. M.'s attitude toward the religious traditions is, if not hostile, plainly negative, and lacking in the fairmindedness he shows toward contemporary political ideologies of every color.

Despite these limitations, *Injustice* and M.'s other writings deserve thoughtful reading by those who, like M., are moved to lift the burdens society lays on the backs of its victims. In Catholic circles, his sober findings should provoke reflection equally by institutional reformers following an ethics of compromise and by the liberation school with a very certain view of its own of the causes of human misery.

Woodstock Theological Center, D.C. DREW CHRISTIANSEN, S.J.

theological studies

DECEMBER 1979 VOL. 40, NO.

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Prosōpon in Gregory of Nyssa
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VOLUME 40
NUMBER 4
DECEMBER 1979

theological studies

*Published by Theological Studies, Inc.
for the Theological Faculties of the Society of Jesus
in the United States*

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Published in March, June, September, and December at Mt. Royal and Guilford Avenues Baltimore, Md. 21202. Second-class postage paid at Baltimore, Md. 21202 and additional mailing offices.

Yearly subscription: U.S. \$10.00; Canada and foreign \$11.00. Single copies \$3.50.

Renewals and new subscriptions should be accompanied by a remittance in U.S. funds and sent to Theological Studies, P.O. Box 64002, Baltimore, Md. 21264. Changes of address and business correspondence should be sent to Theological Studies, Business Office, 428 E Preston St., Baltimore, Md. 21202. Send manuscripts to Editor, books for review to Book Review Editor, Theological Studies, Georgetown University, Washington, D.C. 20057. Back issues available from offices in Washington D.C.

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DER BETENDE JESUS ALS HEILSMITTLER NACH LUKAS. By Ludger Feldkämper. St. Augustin: Steyler, 1978. Pp. 371.

This extraordinarily insightful monograph helps fill another lacuna occasioned by the hypothesis of Conzelmann. The delay of the Parousia will not account for the multiple prayer passages in Luke-Acts. With the exception of 9:11-17 and 22:14-20, F. focuses on all the passages in Luke's Gospel which depict Jesus at prayer. His main method is contextual study, and through this method he is able to spotlight how Jesus' constant prayer is a thread which holds Lk together: e.g., Jesus begins and ends his public ministry at prayer.

F. relates Luke's theme of Jesus at prayer to Luke's larger concerns of Christology and ecclesiology. Jesus at prayer is not only the model for the Christian community but also the mediator of salvation. Jesus at prayer is a symbol that his power to effect salvation in word and deed stems from God. Through his prayer Jesus mediates the salvation which comes through his word and deed. "His relationship to the Father, which expresses itself and is actualized in prayer, is the foundation and presupposition for his salvific acts. In this wise he is mediator of salvation in his prayer; his prayer mediates salvation" (177). The Church described in Acts not only prays constantly in imitation of Jesus but prays to and through him. Jesus, faithful in prayer to his Father's will that he enter glory through suffering, has been exalted and now gifts his Church at prayer with the Spirit and hears its petitions.

This excellent scientific monograph delights academically in such a rich way that it not only expands the mind but quickens love for Jesus at prayer.

Robert J. Karris, O.F.M.

PAUL: CRISIS IN GALATIA. A STUDY IN EARLY CHRISTIAN THEOLOGY. By George Howard. SNTSMS 35. New York: Cambridge University, 1979. Pp. 114. \$12.95.

H. offers a critical revision of the situation of Galatians and its internal argumentation. The book is truly a conversation with the major interpretations of Gal, and the positions of the author are closely argued, nuanced, fresh, and illuminating. As regards the situation, H. concludes that the opponents were Jewish-Christian Judaizers supported by the apostles in Jerusalem. Paul had only recently made known to the "pillars" his theology of the Gentile mission, but the Judaizers did not know this and thought they were perfecting Paul's catechesis to the Galatians with instructions on circumcision.

In the second section Paul's relationship with Peter and Jerusalem is discussed. His purpose in going to the Jerusalem conference was to pass on for the first time his unique role in the Gentile mission and his theological assessment of that movement. Paul did not envision a separation between Jews and Gentiles. H. argues that the Church was destined from its beginning to be multicultural, for its unity was not to be found in ethnic uniformity (Judaizers) nor in total abandonment of its Jewish heritage. The Jerusalem apostles certainly had already acknowledged the *fact* of the Gentile mission by then; what Paul spelled out were the theological implications of this.

In the third section, the most exciting and profound, H. examines what Paul meant by "justification by faith." He focuses on Gal 3, in particular on the promise of blessings by God to Abraham. The key issue is not anthropological but theological: God's faithfulness, which saves all, Jew and Greek alike. The old dichotomy of works vs.

grace is a misplaced argument in Galatians. Hence God is Lord of all, since all are destined to be children of Abraham in the promise made by God 430 years before Sinai; and that promise cannot be abolished, although mankind can abandon it for slavery to the law which cannot save.

In the final chapter Paul's view of the law is explained (Gal 4:1-10), in which obedience to law is seen as enslaving the Jews and Gentiles alike, stripping them of the promise of blessing and reducing Christianity to the level of a local religion. Paul's vision is that Christ is cosmic salvation for all races and cultures because God promises such to Abraham, father of all peoples. Insistence on and acceptance of the law would negate the promise. This book, then, focuses on Paul's *theology* of the Gentile mission, stating how carefully Paul set forth the issue of God's blessings for all as the antithesis of Judaizing.

Jerome H. Neyrey, S.J.

THE CROSS: TRADITION AND INTERPRETATION. By Hans-Ruedi Weber. Translated by Elke Jessett. Grand Rapids: Eerdmans, 1979. Pp. 162. \$6.95.

Weber, director for biblical studies at the World Council of Churches and formerly professor at the Graduate School of Ecumenical Studies, University of Geneva, published in 1975 a study titled *Kreuz und Kultur: Deutungen der Kreuzigung Jesu in neutesamentlichen Kulturen der Gegenwart*. The present book is a translation of the first four chapters of that study which were published, also in 1975, under the title *Kreuz: Überlieferung und Deutung der Kreuzigung Jesu im neutesamentlichen Kulturraum*. Chap. 1 summarizes what is known about Christ's crucifixion from Roman jurisprudence, archeology, medical experiments, and literary sources. Chap. 2 traces the earliest Christian interpretations of Jesus' death, attempting to

describe the oral and probable written traditions that were current before the writings of Paul and the Gospels. W. concludes that the earliest tradition did not interpret Jesus' death as that of the Suffering Servant of Deutero-Isaiah, but rather as the Suffering Righteous Man of the Psalms, especially of Psalm 22. The Passion narrative of Mark is evidence of this. Chap. 3 expounds two Pauline interpretations of the cross. 1 Cor 1:23 presents the paradox of the cross as the criterion of Christian faith and life. In Gal 1:13-15 the cross is presented as justification. Chap. 4 is a redactional study of the four Gospel narratives of the crucifixion. W. points out how the different situations of the communities for which the Evangelists wrote have influenced their Passion narratives. A "descriptive synopsis" (135-39) enables one to see at a glance the parallels and differences of the four Gospel crucifixion narratives. An extensive bibliography (140-62) completes this excellent brief study.

Richard Kugelman, C.P.

THE HOLY SPIRIT IN THE LIFE OF THE CHURCH: FROM BIBLICAL TIMES TO THE PRESENT. Edited by Paul D. Opsahl. Minneapolis: Augsburg, 1978. Pp. 287. \$8.95.

Between 1974 and 1976 the Division of Theological Studies of the Lutheran Council in the U.S.A. commissioned from leading scholars papers re-examining the doctrine of the Holy Spirit and its pertinence for contemporary theology and pastoral life. This volume contains those studies, which were first presented at national conferences and later revised. The scope and quality of each essay is quite impressive; together they form, in this reviewer's opinion, the most informative compendium available at present on the history and the future of pneumatology. Though the three appendices aim at affording Lutherans pastoral guidelines concerning the rise of Neo-Pentecostalism in

their midst, the body of the volume attests to the thorough research which the charismatic movement has fostered in this and in almost every other Christian community.

The architectonics of the volume follows classical lines. The two biblical essays, by Gerhard Krodel and Edgar Krentz, though properly subtle and faithful to the texts, do stress disputed issues such as the personality of the Spirit (37) and the incomparability of Jesus' possession of the Spirit (60). William Rusch (patristic and medieval), Bernard Holm (Reformation and modern), and Karlfried Froelich (Lutheran confessions) take on the formidable task of summarizing in a short space the entire history of Spirit theology in the West; this central portion of the volume highlights the lack of homogeneity and the consequent ambiguity which has marked reflection on the third article of the Creed. Understandable Lutheran fear of sectarianism does not hinder these scholars from admitting not only the pastoral but also the theological advantages of a revised pneumatic accent in the life of the Church.

Particularly refreshing are the lucid and ground-breaking contributions of the systematicians Warren Quanbeck, Olaf Hansen, and Harold Ditmanson. All three of their essays point pneumatology in a new direction, one that is cautiously but surely loosening the Spirit from the too narrow confines of Christology and ecclesiology. Instead of a purely instrumental function, namely, that of leading individuals to accept what has already been accomplished by Christ and proclaimed by the Church, an innovative role is attributed to the Spirit. Social, political, ecological, and technological considerations are compelling Christian theology to rediscover the *Spiritus Creator* (167 and 213). The conclusion of this book thus opens up the possibility that a process pneumatology, a Spirit Christology, and a reflection on the Spirit's work beyond the

Church may be the unexpected outcome of the encounter of classical theology with the charismatic renewal and contemporary secularism. This volume is a clarion for further research; it is also a stimulating sourcebook for pastors and teachers.

Philip J. Rosato, S.J.

THE EVOLVING CHURCH AND THE SACRAMENT OF PENANCE. By Ladislav Orsy, S.J. Denville, N.J.: Dimension Books, 1978. Pp. 211. \$11.95.

Orsy approaches the sacrament of penance—its history and its recent reform—by exploring a more fundamental issue: the evolution of ideas and doctrines in the Church. It is his conviction that unless we understand how Christian persons and communities change, we cannot discover "fitting structures and wise laws" for the Church's continuing ministry of reconciliation. O. thus organizes his material around five major questions: How did the practice of reconciling sinners evolve? How do ideas develop? How do persons change? What role has the new Rite of Penance (1973) played in the evolution of our understanding? How can we contribute further to that evolution?

O.'s synopsis of the historical evolution of sacramental penance is a model of lucid exposition and judicious interpretation of the evidence. He notes the rise of an eventual conflict between the earlier "mediterranean pattern" (public canonical penance) and the later "Irish pattern" (tariff penance) and proposes nuanced evaluations of the penitential discipline formulated by the Fourth Lateran Council (1215) and by Trent (1551). Of greater interest, however, is O.'s attempt to uncover the reasons behind the pastoral and theological changes that have accompanied the evolution of penance as a sacrament. To this end, he discusses the differences between authentic development and "false growth," between "classical" and "historical" mentalities, and between

"naive" and "critical" realism in the theory of human cognition.

O.'s assessment of the new Rite of Penance is illuminating. Although he applauds its effort to open up new paths for future pastoral practice, he does not hesitate to criticize its deficiencies, particularly in the areas of sacramental and moral theology. Readers will also be enlightened by O.'s proposals for new norms to govern the sacrament of penance (summarized on p. 182). Though written for the nonspecialist, the book will be profitable to anyone seeking enriched understanding of both penance and the dynamics of change in the Church. The volume concludes with a useful annotated bibliography.

Nathan Mitchell, O.S.B.

THE THEOLOGY OF CHANGE: A CHRISTIAN CONCEPT OF GOD IN AN EASTERN PERSPECTIVE. By Jung Young Lee. Maryknoll, N.Y.: Orbis, 1979. Pp. 146. \$5.95.

The development of Christian sensitivity of the need for a religious dialogue between East and West is an outgrowth of an ever-increasing awareness of the economic and political interdependence among nations. This short study presents a Christian concept of God in Eastern terms, since Christianity's inability "to coexist with other religions in Asia" may be attributed "predominantly to its inseparability from the Hellenistic way of thinking." The focus is on the *I Ching* (The Book of Changes) and its ancient Chinese cosmological system that has been the basis for the common assumptions in Chinese, Korean, and Japanese philosophy. Because the theological ultimate reality of the *I Ching* is "not creativity but change that is also changeless," God is "changeless because He is primarily change itself." Christ is the perfect realization of change, whereas the spirit and the unity of change are the Holy Spirit and the Trinity. No longer is the substance

of being but the process of change the basis of understanding God.

For the beginner in Chinese thought, some sections may need to be read several times. An attempt to include a few remarks about Hindu and Buddhist thought does not, however, justify the subtitle's "Eastern Perspective," which is actually limited to the three major countries of East Asia. A more appropriate title would be *A Theology of Change*, for these additional views of the East would create new dimensions of understanding God as changeless. Creator-centered, not Christocentric, theology may indeed open the way for Christianity's "ecumenical rapprochement" with other world religions, but to claim that "creator and creatures are inseparably one" and "differ only in existential manifestations" is to promote such dialogue at the expense of Western metaphysical principles. This systematic epitome of the theological process of change is a contribution to a vital topic that needs further elaboration by theologians and philosophers in East Asia and the West.

John W. Witek, S.J.

ORIGEN. By Theodore Vrettos. New Rochelle, N.Y.: Caratzas, 1978. Pp. 299. \$10.

This review assumes that a historical novel must remain faithful to the essentials of the reality it purportedly treats. Thus, a historical novel containing a discussion between Theodore Roosevelt and Woodrow Wilson on the death of John F. Kennedy would be inferior, both as history and as literature, since the historical distortion would render meaningless the attempted literary presentation. The discussion here between Clement of Alexandria and Origen on the martyrdom of Cyprian of Carthage is a similar case, but V.'s book suffers from this problem in a more fundamental and pervading way. The following remarks refer to V.'s presentation of Origen, who becomes here a kind of third-century soap-opera hero; he is an

Egyptian (and highly bowdlerized) Portnoy, rebelling against God, his martyred father, and the Church (a mother figure). Life for Origen consists in an endless struggle against Christian hypocrisy and in innumerable encounters with lovely maidens, whom he loves but can never attain. His self-castration (a disputed fact in itself) results from sexual frustration and is ultimately less comprehensible than the psychological mutilation which springs from his selfishness. His character never changes; he is a teen-age student at the start, and he dies as he lived, a petulant, embittered, anti-Christian, intellectual snob. He is a guilt-ridden, oversexed, and self-made eunuch, forever jogging on Mediterranean beaches in an effort to control his weight.

It is difficult to comprehend Origen's fame in Christian circles, since he clearly despises Christianity. He ridicules and/or scorns martyrdom, prayer, and celibacy; faith is superstition; baptism, ordination, and liturgy are magic; he would choose truth over eternal salvation. This Origen has apparently not read his own writings, and it is in any event impossible to explain why he wrote them, if he felt as V. would have us believe. The only admirable characters are *serious* intellectuals, such as the pagan Plotinus and the cryptopagans Clement, Hippolytus, and Origen himself. Devout Christians and priests are either naive or fanatics, and church officials are people who giggle, titter, and chirp—they are seemingly incapable of normal speech. Such distortions are unfair to all concerned, since Clement, Hippolytus, and Origen were, after all, Christians; according to V., they scarcely believe in God.

On both the historical and literary levels, this book fails to develop consistent, human characters. Unless V. intends it to be a satire, it is an anti-Christian manifesto; if it is a satire (there is no indication that it is), then it is a gratuitous attack on Origen,

whom Vrettos professes to admire. If Jerome and Rufinus could have read this book, they would never have argued about Origen as they did.

Gerard H. Ettliger, S.J.

AMPHILOCHII ICONIENSIS OPERA: ORATIONES, PLURAEQUE ALIA QUAE SUPERSUNT, NONNULLA ETIAM SPURIA. Edited by Cornelis Datema. *Corpus christianorum, series graeca* 3. Brepols: Turnhout, 1978. Pp. xxx + 382.

The monumental publishing project of the Benedictines of St. Peter's Abbey, Steenbrugge, Belgium—a New Migne, promising the best possible critical edition of every early Christian text down to the front edge of the Carolingian Renaissance (see my report, "*Corpus christianorum: The Greek Series*," *TS* 38 [1977] 763-67)—now gives us in a single volume the extant works of Amphilochius of Iconium (b. 340/45); regretfully omitted, for reasons not stated, is "the excellent edition of the *Iambi ad Seleucum* by M. E. Oberg" (Avant-propos).

The Introduction deals with A.'s life, his writings, and his controverted theological significance. D.'s conclusion: though an active defender of orthodoxy in the Trinitarian and Christological discussions of his era, and despite his high posthumous reputation, especially among the Antiochenes, "this basically traditional theologian does not merit the epithet 'the fourth great Cappadocian'" (xxx).

The works edited comprise nine homilies, a treatise *Contra haereticos* on false asceticism, a *Synodal Letter* commissioned by a synod in 376, seventeen fragments, the spurious *Oratio in Mesopotemosten* and five unauthentic fragments, a Coptic homily on the sacrifice of Isaac and a Syriac text on correct faith (both with English translations). Each text is preceded by a critical introduction. This very useful *CCG* volume ends with four indexes: Scripture, proper names, Greek words

(forty-seven pages, extremely valuable), and codices.

Walter J. Burghardt, S.J.

HILAIRE DE POITIERS, SUR MATHIEU 1: Introduction, critical text, translation, and notes. By Jean Doignon. *Sources chrétiennes* 254. Paris: Cerf, 1978. Pp. 305. 187 fr.

HILAIRE DE POITIERS, SUR MATHIEU 2: Critical text, translation, notes, indexes, and appendix. By Jean Doignon. *Sources chrétiennes* 258. Paris: Cerf, 1979. Pp. 299. 207 fr.

Hilary's *Commentary on Matthew* (353-56 ?) is the first Latin commentary on Mt that has come down to us complete. Doignon's is the first critical edition since the end of the seventeenth century—another splendid SC contribution to patristic studies.

The sixty-page Introduction profits from D.'s *Hilaire de Poitiers avant l'exil* (1971), at times must be supplemented by it, at times goes beyond it. D. studies the genesis of the *Commentary*, its survival in patristic literature, its technique, and the influences that helped shape it. His doctrinal analysis does not repeat the spiritual exegesis detailed in the 1971 work, but concentrates on Hilary's idea of "salvation," for him the keystone of the gospel. For the first time the manuscripts of Hilary's *Matthew* are classified, and the whole analysis is summed up in a *stemma codicum*. D.'s study of certain linguistic problems breaks with the method followed in the Catholic University of America dissertations, where all occurrences are recorded "qu'elles soient banales ou non," to focus on the lexical, morphological, and syntactical phenomena characteristic of late Latin.

Thanks to the resources at the Institut de Recherches et d'Histoire des Textes, the text of Hilary's *Matthew* has been established for the first time on the basis of a critical examination of all the oldest and most representative manuscripts known to us—and this in

the context of all the editions since the *editio princeps*. The French translation aims at fidelity to Hilary's phraseology, so different from that of classical Latin. The notes do not add up to a genuine commentary; they have three objectives: to clarify references and allusions, link Hilary to earlier texts that could have influenced him, and indicate discussions raised among specialists by various passages. There are four indexes: a six-page bibliography (not an effort to duplicate Kannengiesser's in *Dict. spir.*), scriptural references, analytic index of principal topics, and important Latin words.

Walter J. Burghardt, S.J.

THE THEOLOGY OF THE ICON. By Leonid Ouspensky. Translated from the French by Elizabeth Meyendorff. Crestwood, N.Y.: St. Vladimir's Seminary, 1978. Pp. 232. \$7.95.

In this illustrated text Ouspensky explores the meaning of the icon in Orthodox worship. He surveys the historical development of the icon through an analysis of its role in Orthodox theology. The discussion of the iconoclastic controversy is clear and offers an understanding of the Orthodox position on icons that continues through the present day. O. grounds the developing theology of the icon in scriptural and patristic texts as well as Eastern liturgical practices. He consistently reminds us that the Christian message is preached by both the word and the image: Jesus as the Christ is the Incarnate Word. An etymological analysis of the word "icon" offers insight into the contemporary discussion of the theology of symbol in the West (e.g., Rahner, Gilkey).

This historical and scriptural background is complemented by a discussion of the aesthetics of the icon. O. offers an interpretation of the Byzantine artist's style and approach to sacred art. An analysis of the Orthodox liturgy focusing on the role of the icon

reveals that perhaps the most direct approach to Orthodox theology is through a study of the icon and liturgy. Rooted in the Orthodox teachings on the Incarnation and Transfiguration; icons serve as the visual proof that Orthodoxy is a theology of image.

In a fashion typical to most commentators on Orthodoxy, O. presupposes that understanding of the icon and Orthodoxy is only possible for the believer. His efforts at analysis and comparison of Eastern and Western sacred art is the text's major weakness, in part a result of his prejudgment of Western art. However, the discussion on the analogy between the ascetic experience and the believer's contact with the icon could open a discussion of the relationship of religious and aesthetic experience, and the meaning of religious experience.

The text is clear, straightforward, and easy to read. The material is logically organized and the stylistic approach is explanatory. This book would serve as an excellent introductory text to the study of Orthodox theology, liturgy, spirituality, or Church history. Byzantine icons are inextricably involved in all aspects of Orthodox theology; to omit or ignore their role would weaken one's study.

Diane Apostolos Cappadona

BONAVENTURE AND THE COINCIDENCE OF OPPOSITES. By Ewert H. Cousins. Chicago: Franciscan Herald, 1978. Pp. 316. \$12.95.

Cousins is closely identified with recent efforts to recover the wholistic vision of Bonaventure. *Bonaventure and the Coincidence of Opposites* proposes a hermeneutical key for unlocking this "theological metaphysics" (12). C. claims a "coincidence of opposites of mutually affirming complementarity" as the inner logic of the entire system of Bonaventure. This exegesis reveals a dynamic Trinity unfolding a Chris-

to-centric cosmology within a unitary Whole.

Gazing at Trinity with the eyes of Bonaventure, one is struck by a remarkable coming-together of opposites: dynamic self-expression coincides with intimate interpenetration, supreme communicability with individuality of persons, supreme consubstantiality with plurality of hypostases, supreme similarity with distinct personality, supreme equality with ordered procession, supreme mutual intimacy with a sending forth. If awe be fitting before Trinity, wonder is appropriate before Christ, the other towering dimension of Bonaventure's theological vision. Here again an extraordinary coincidence of opposites appears: Christ is both uncreated and created, God and yet man, eternal and yet temporal. Christ unites "the first and the last, the highest and the lowest, the 'Alpha and Omega,' the caused and the cause, the Creator and the creature" (92). If Trinity and Christocentricity be twin towers of Bonaventure's cathedral-like vision, C.'s application of an early form of Cusanus' classic "coincidence of opposites" is the key which unlocks these medieval doors and becomes an extraordinary guide to the beauty of its inner sanctuary. To begin to see with the eyes of Bonaventure is to approach a contemplative vision of the divine Whole.

A unique feature of this work is C.'s special effort to draw the richness of Bonaventure's thought into our milieu. This indeed is a real plus. *Bonaventure and the Coincidence of Opposites* invites to the innermost sanctuary of a majestic medieval cathedral by offering a key hermeneutic coupled with directions for applying the treasures found therein to our age. Clearly, Cousins has written a valuable and important work.

Frank Podgorski

BARTHOLOMAEI ARNOLDI DE USINGEN O.S.A. RESPONSIO CONTRA APOL-

OGIAM PHILIPPI MELANCHTHONIS. Edited by Primož Simoniti. Würzburg: Augustinus, 1978. Pp. 720. DM 186.

Bartholomaeus Arnoldi of Usingen (1465-1532) taught philosophy in *via moderna* at the University of Erfurt, where Luther was among his students. At Luther's urging he entered the Augustinians in 1512, but when he rejected Luther's theology, he lost his teaching post at Erfurt and transferred to Würzburg, where he published several works of systematic theology as well as tracts against Lutheranism. His service as one of the theological advisors to the Catholic party at the Diet of Augsburg in 1530 led to his writing the *Responsio contra Apologiam Philippi Melanchthonis*. In 1531 Melanchthon published his *Apologia* to defend the Augsburg Confession against the *Confutatio Confessionis Augustanae*, written by the Catholic theologians at the Diet. Arnoldi's *Responsio* carries the polemic forward with a paragraph-by-paragraph refutation of the *Apologia*. Arnoldi died soon after writing the *Responsio*, and the manuscript was lost from view until discovered in 1974 by Simoniti, a classicist at the University of Ljubljana, in that University's library.

This volume contains a short but useful introduction in German, the text of the *Responsio* (about a third of it reproduces Melanchthon's *Apologia*), and forty pages of indices. Concise notes identify over two thousand quotations and the variant readings (mainly in the Melanchthon material). The high quality of editing and printing will give joy to readers, but how many scholars or even libraries can afford nearly a hundred dollars for a paperback? Does the *Responsio* deserve so much effort? Arnoldi is an interesting figure but hardly a major theologian. The manuscript exerted no noteworthy influence and has been discussed by Simoniti in an earlier article (*Augusti-*

niana 1975). Would not a microform edition of the easily legible manuscript have sufficed for the handful of scholars interested in Arnoldi?

John Patrick Donnelly, S.J.

PORTUGAL AND ROME c. 1748-1830: AN ASPECT OF THE CATHOLIC ENLIGHTENMENT. By Samuel J. Miller. *Miscellanea historiae pontificiae* 44. Rome: Gregorian University, 1978. Pp. 412. L. 20,000.

An important book, because it fills several historical lacunae. While M.'s main attention is focused on the relationship of Portugal and Rome (1748-1830), this is far more than a "diplomatic history." The book is organized into an introduction which surveys the literature and interpretations of Enlightened Catholicism, followed by eleven chapters which chronicle the interaction of Rome with the Portuguese state. The implicit question underlying the work is how the jurisdiction of the Church and that of the state can be reconciled so that the civil and spiritual welfare of the individual citizen is maximally protected. In the eighteenth century, under the regalist leadership of the king's minister, Pombal, Portugal virtually transformed the Church into a state protectorate.

The major themes M. treats are the introduction and implementation of the tenets of Reform Catholicism in Portugal and the resistance to the centralizing tendencies of Rome. In developing these themes, M. covers Portugal's breach with Rome (1760-1768), Pombal's campaign against the Jesuits, his reorganization of the Inquisition, and the reform of the bureaucratic and educational system of Portugal. He also examines the legacies of Pombaline policies through the latter part of the eighteenth and early nineteenth centuries.

In sum, M. provides a masterful work of synthesis, richly interwoven with fas-

cinating detail. He succeeds in producing a significant study of the ideological bases of Reform Catholicism (in which he draws upon research in the archives of Vienna, Utrecht, Rome, and Portugal), combined with that of the politics of Pombal's Portugal and its relations with Rome. This book will be indispensable for students of Portuguese history and of the Iberian Church alike.

Susan A. Soeiro

AN ESSAY IN AID OF A GRAMMAR OF ASSENT. By John Henry Cardinal Newman. Introduction by Nicholas Lash. Notre Dame: University of Notre Dame, 1979. Pp. 396. \$5.95.

Lash's introduction to this recent reissue of Newman's *Grammar* makes that work accessible to contemporary students of philosophy and theology alike. The publication is timely, as a fresh reading of this original work might help many of us recast the shape of fundamental issues surrounding justification of religious belief. To read Newman now, more than a century after its publication, and in the wake of the philosophical explorations of J. L. Austin into the precisions latent in ordinary language, as well as Wittgenstein's *Investigations*, is to appreciate that much better Newman's genuine philosophical acumen. Perhaps Catholic philosophers and theologians of a somewhat earlier day passed over this piece in relative silence because their bullish Thomism would be unable to appreciate the point of Newman's fine linguistic distinctions. Newman's epistemology, as James Cameron has reminded us, was considerably more eclectic, indebted in large measure to Hume. However that may be, it affords an even better reason for philosophers and theologians today to give the work another look. Finally, Bernard Lonergan's reliance on the *Grammar* is well acknowledged. Yet a rereading of this seminal work by students of Lonergan would keep them from misreading him as yet one more instance of a "tran-

scendental method." Newman's continued consultation of "the facts of human nature" reminds us once again that the foundational issues are less a matter of theory than they are of performance. So if one wishes a fresh perspective on the shape of the "critical questions" facing philosophical theology, as well as an object lesson in the norms implicit in ordinary discourse properly employed, that person would be well advised to take up this century-old volume once again. Using it in a course would be a fruitful way of introducing students as well to a towering figure in Anglo-Saxon Catholic thought.

David Burrell, C.S.C.

RECHENSCHAFT DES GLAUBENS: KARL RAHNER-LESEBUCH. Edited by Karl Lehmann and Albert Raffelt. Zurich/Freiburg: Benziger/Herder, 1979. Pp. 469. DM 48.

This large and handsomely produced volume is an anthology of Rahner's texts prepared by two of his former students as a tribute to him on his seventy-fifth birthday. Over 150 brief selections have been drawn from the whole range of R.'s works, technical theological writings, meditations, prayers, pastoral reflections etc. The texts not only run the gamut of R.'s manifold literary genres; they also reflect the evolution of his thought from his early writings to the productions of the current decade. The editors' aim in their wide-ranging selection has been to make the whole extent of R.'s thought more readily available not only to the professional theologian but to the pastor, teacher, and general reader. Their long and extensive acquaintance with R.'s work has enabled them to achieve this difficult goal quite successfully.

None of the selections is very long, and the texts are grouped loosely under eight general headings: What is Christianity? The Mystery of Existence; The Living God; Jesus Christ; The Abiding of the Holy Spirit; God's People in History; The Life of the Christian; Hope in

God. The unsystematic arrangement of the texts is the result of deliberate editorial decision. R.'s thought, the editors believe, neither proceeds from system nor can be reduced by system. On the contrary, his thought arises from a deeply personal experience of God and has been nourished by the whole range of our theological inheritance from the patristic period to the present. R.'s profound conviction of faith's priority over philosophical reflection has made him increasingly suspicious of all a priori systems. To approach his thought, therefore, as a system is to impoverish it and to rob it of the theological "tact" which is one of its greatest merits.

Whether all theologians would be ready to go along happily with such an emphatically system-free approach to R.'s thought is, of course, a question. In any event, the reasons which have led the editors to adopt it are given clear and forceful expression in "Karl Rahner: A Portrait," Lehmann's introductory essay to the anthology. This deep and extensive essay is a fine contribution to Rahner studies. Among other things, it traces the historical evolution of his thought, clarifies some common misunderstandings about it, and discusses the important contributions which Neufelt, Metz, and Fischer have made to Rahner exegesis. American readers may find Lehmann's clear and concise account of Rahner's pastoral theology particularly interesting. The whole introduction, however, should prove illuminating even to readers already quite conversant with R.'s thought.

A list of R.'s significant publications, which makes no claim to exhaustiveness, concludes the volume. Not only R. but the theological community as a whole is in debt to the editors for this fine birthday tribute to their former teacher.

Gerald A. McCool, S.J.

CHALLENGE TO MORALITY: LIFE ISSUES, MORAL ANSWERS. By Charles J.

McFadden, O.S.A. Huntington, Ind.: Our Sunday Visitor, 1979. Pp. 256. \$3.95.

M.'s name has been synonymous for some forty years with Roman Catholic medical ethics. This latest of his publications provides for a wide readership a distillation of his thought made available in handy question-and-answer format. While *Challenge to Morality* resembles in many ways M.'s 1976 work *The Dignity of Life*, the two works tend to complement each other and together provide an introduction to mainline Roman Catholic medical-ethics thought.

The coverage is remarkably extensive: nine chapters cover the marriage contract, family planning, genetic engineering, abortion, patients' rights and duties, preservation of bodily integrity, sterilization, preservation of life, and death and dying. The answers range in length from one to three pages and are marked by clarity, directness, and balance. Two examples of this balance can be found in M.'s treatment of amniocentesis (72-74) and of the legal definition of death (218-21).

The book unfortunately perpetuates a factual error in referring to a proposed phaseout by the March of Dimes of its support of genetic services (74). The March of Dimes has persistently, but apparently unsuccessfully, attempted to deny this story (cf. *New York Times*, March 15, 1978; *NF News*, March 1978). This is a minor flaw in a book that can otherwise be highly recommended to readers concerned about the ethical dimension of current biomedical advances.

James J. Doyle, C.S.C.

ETHICS FOR BUREAUCRATS: AN ESSAY IN LAW AND VALUES. By John A. Rohr. New York: Marcel Dekker, 1978. Pp. 292.

This volume focuses the nature of ethical education for bureaucrats and develops a method for providing it both in schools of public administration and

within the bureaucracy. Rather than beginning with an appeal to ethics in general or with questions common to politicians and public administrators, R. derives the basic ethical issue for bureaucrats from three problematic elements in the current state of bureaucracy: (1) the self-image of the bureaucrat as a neutral manager who does not see him/herself as affecting political decisions; (2) the wide and unstructured discretion of the bureaucrat; (3) the meritocratic personnel system that discourages both accountability to the electorate and sensitivity to the values of the government. In response to the question of how bureaucrats, exercising governing power yet remaining independent of the sanction of the electorate, can remain alert to and maximize the values of those they govern, R. argues for a community of moral discourse. The basis for this community he finds in the oath of office taken by bureaucrats. Reflection on "regime values" found in the Constitution and in Supreme Court opinions, rather than considerations of political philosophy or human psychology, constitutes the method of discourse for the moral community.

Three chapters of the book model the prescribed community of moral discourse by examining Supreme Court opinions on the salient values of equality, freedom, and property in a way that stimulates reflection on values underlying the law. R.'s model of education is limited to reflection on values external to the bureaucrat. It does not seem to include dealing with such questions as the influence of job security or personal loyalties which might compete or conflict with regime values, especially in a meritocratic system.

R. is optimistic about the possibility of ethical education providing an ethical orientation to the task of public administration. Realistically, he does not see attentiveness to regime values as yielding easy answers to moral dilemmas encountered in public service.

While his argument that bureaucrats do in fact influence political decisions is compelling, it is not clear whether or how the proposed model of discourse will provide this positive self-image for bureaucrats. The book includes a constitutional justification of bureaucracy itself but sets aside the question of the fundamental justice of the regime as beyond the scope of an ethics course. Rohr is confident, however, that bureaucrats, in considering how they might further the values of the regime, will continually invite questions about the justice of the regime itself. All in all, the volume offers a systematic approach to ethical education in public administration that moves far beyond examinations of conflict-of-interest situations or dilemmas involved in adherence to agency rules.

Miriam Therese Larkin, C.S.J.

MINISTERING TO THE DIVORCED CATHOLIC. Ed. by James J. Young. New York: Paulist, 1979. Pp. 276. \$5.95.

This collection, edited by a pastor deeply involved in ministry to the divorced, argues that present social changes and renewed theology give us a "substantially new situation" that entails a "comprehensive reappraisal of long-standing conceptions" concerning marriage, divorce, and remarriage. The articles, written mostly by moralists, canonists, sociologists, and pastors, clarify the present state of the question and seek pastoral solutions to problems that affect approximately half of all Catholic marriages. While there is much overlap in the seventeen articles, the book remains very helpful.

The value of permanent marriage is nowhere questioned. Still, the Orthodox position that second marriages may be a "lesser evil" is encouraged. Arguments that such marriages necessarily involve a state of sin or scandal are refuted. An examination of NT texts and canon law shows that more pastoral flexibility is allowed than is generally admitted. The right to marry and

the right to the salvific help of the sacraments, plus the Church's obligation not only to judge but also to heal, lead the consensus of the authors to permit the Eucharist for many of the remarried.

The book offers several pastoral proposals. It challenges our culture with gospel values; conversely, it argues that changing times demand a rethinking of marriage; and it recommends that Catholics be educated to cease understanding remarriage as the unforgivable sin. The authors repeatedly insist that pastors seek out and help the divorced/remarried and their children. Young offers us a book that pleads for a new theology of marriage and nourishes an evolving and greatly needed Christian ministry.

Edward Vacek, S.J.

AGENDA FOR THEOLOGY: RECOVERING CHRISTIAN ROOTS. By Thomas C. Oden. San Francisco: Harper & Row, 1979. Pp. 176. \$7.95.

Agenda is intended mainly for pastors involved daily in the care of souls. O. is a seminary professor in the liberal Protestant tradition, the author of seven previous books promoting a dialogue between psychology and religion. He has an astonishing record of involvement in movements of the last twenty years: ecumenism, civil rights, pacifism, existentialism, the human potential movement, etc. But he has become disenchanted with modernity and with all the accommodations he and other Christians have been making to its spirit of individualism, secularization, reductionism, and hedonism.

The time has come to break decisively with modernity. The next movement Christian theology should make is into "postmodern Christian orthodoxy," which will be characterized by careful study and respectful following of the central tradition of classical Christianity, the ancient ecumenical consensus of the first thousand years of the Church. Instead of asking how

modern man feels or how to accommodate Christian doctrine to the modern world, orthodoxy asks: What was the apostolic teaching? What is the tradition that we have received? The center of Christian faith is a life in Christ celebrated in a living liturgical tradition and reflected on by reason in each new cultural context.

O. is a genial and engaging author who does not hesitate to take a firm grip on a very broad brush and begin stroking away. His style is often that of a vigorous polemic and he cannot resist composing parodies of the various nineteenth- and twentieth-century movements he sees are now bankrupt. He seems the sort of person you could argue with late into the night, strenuously, with give-and-take on both sides. O.'s call for an enriching immersion in classical texts of ancient Christian tradition is a welcome one. His readers, regrettably, may be left with the impression that nothing of value has emerged in recent theological reflection and thus will be unaware of important developments in the art/science of interpreting all texts, including ancient ones.

William C. McFadden, S.J.

THE CLASSICS OF WESTERN SPIRITUALITY. New York: Paulist, 1978-1979. Each \$9.95; \$6.95 paper.

Gregory of Nyssa—The Life of Moses, translated and introduced by Everett Ferguson and Abraham Malherbe, prefaced by John Meyendorff, is perhaps Western mysticism's most important work. A model of Alexandrian exegesis which blended *historia* (a literal, straightforward account of the biblical text) and *theoria* (the text's hidden, spiritual meaning), it delineates the soul's spiritual journey to God. Important themes are: the ongoing journey into God, the spiritual senses, love's wounding, *epektasis* (straining towards God), and God's manifestation to Moses in light, a cloud, and darkness.

John Arndt—True Christianity,

translated and introduced by Peter Erb, prefaced by Heiko Oberman, centers upon the practice of the Christian life and attempts to remove the gap between academic knowledge and practical Christian wisdom. Faithful to Lutheran orthodoxy, Arndt ("the second Luther," and "the father of German Pietism") nevertheless made extensive use of medieval and other mystical sources, especially Tauler, Angela of Foligno, and the "German theology."

Ibn 'Ata' Illah—The Book of Wisdom, translated and introduced by Victor Danner, prefaced by Annemarie Schimmel, and *Kwaja Abdullah Ansari—Intimate Conversations*, translated and introduced by Wheeler Thackston, prefaced by Annemarie Schimmel, both emphasize experiential, loving knowledge of Allah as the Real, within a definitively Islamic tradition of law, custom, ritual, and dogma. The doctrinal depth, beautiful language, and mystical flavor have ensured the lasting appeal of both Sufi works. Striking within an Islamic context, Illah's work was considered "almost a revelation."

Abraham Isaac Kook—The Lights of Penitence, Lights of Holiness, The Moral Principles, Essays, Letters, and Poems, translated and introduced by Ben Zion Bokser, prefaced by Rivka Schatz and Jacob Agus, offers the choicest writings of Jerusalem's Chief Rabbi at a time of great turmoil for the Jews. Kook represents the Jewish mystical tradition in its purest form by synthesizing orthodoxy, nationalism, and liberalism. His hunger for God and joyful affirmation of life are marked with a sense for the transparency of existence, cosmic oneness, and unique individuality.

As is evident, Paulist Press has made available not only well-known but also obscure yet important spiritual writers. Nonspecialists are helped by the fine introductions and notes. Minor editorial unevenness is present.

Harvey D. Egan, S.J.

CELIBATE LOVE. By Paul M. Conner, O.P. Huntington, Ind.: Our Sunday Visitor, 1979. Pp. 208. \$9.95.

C. begins biblically with human friendship in Scripture and proceeds on with psychological reflections on masculine-feminine integration through a complementary relationship. He then illustrates his discussion with detailed and abundant examples from friendships among the saints. These sections are followed by an investigation into the nature of friendship and its relations to theological charity, together with a careful differentiation between the married love of husband and wife on the one hand and the celibate love of a consecrated man and woman on the other. The volume is clearly superior to the recent books of Goergen and Kiesling on this same subject. C. accepts the objectivity of Catholic teaching on sexuality and celibacy and does not construct his message on the subjective grounds of personal experience. A moment's reflection shows how terribly ambiguous is "my experience" when taken as a theological source. If one adduces the "experience of marriage" as an argument for contraception, I must know whether it is the marriage of a Thomas More or of battered spouses or of the millions who lie in between. If one explains celibate human love on the basis of his or her personal experience, I must know if he or she is another Francis de Sales or Catherine of Siena. If so, they rate a hearing; if not, their experience proves little—one can easily find other "experiences" that flatly contradict these. C. successfully harmonizes the beauty of an authentic celibate friendship between the sexes with a realistic delineation of the demanding conditions necessary for its birth and unsullied development. Yet he soberly observes that "those capable of avoiding the dangers seem undeniably few" (156). He does not make the mistake of assuming that because the saints often enjoyed remarkably close relationships, almost all

celibate men and women are capable of the same spiritual depth and pure intimacy.

Thomas Dubay, S.M.

OBEDIENCE: GATEWAY TO FREEDOM. By Joseph T. Culliton, C.S.B. Plainfield, N.J.: Logos International, 1979. Pp. 139. \$3.95.

This carefully structured three-part work draws heavily on the writings of Karl Rahner to present an attractive theology of obedience as responsible freedom. Guided by the theological axiom "grace builds on nature" (understood as depth transformation rather than dualistic superimposition), C. first shows how obedience is essential to all human life, so that, if properly understood and exercised, it is truly liberating rather than dehumanizing. Next he turns to the life of Jesus to find the ultimate religious basis and meaning of obedience in the religious life as a loving response to God and neighbor. Finally, he takes the themes he has analyzed in Parts 1 and 2 and applies them to clerical and religious obedience in a seminal rather than an exhaustive manner.

As Bernard Cooke observes in the Foreword, the fundamental principles examined here have a broad application to the entire context of human social existence. Most readers will find this very legible analysis of obedience as a mature and intelligent exercise of freedom both intellectually satisfying and spiritually inspiring. The work would have been more serviceable if C. had been more accurate in his choice of terms in several passages. For example, "traditional" should not be used to designate a misconception (which might be "common" in some communities) of obedience as mere submission; superiors should not be accused of being "arbitrary," in the sense of capricious and unrestrained, when they are actually exercising "discretionary judgment" in complex human situations; finally, "blind obedience" should not be

interpreted as an irresponsible abdication of intelligence, since spiritual masters recommend it precisely as the luminous darkness that can assist us in attaining obedience of the understanding in limit situations when all other means fail.

Dominic Maruca, S.J.

DIVINE HEALING OF THE BODY. By J. Sidlow Baxter. Grand Rapids: Zondervan, 1979. Pp. 290. \$7.95.

In theological orientation Evangelical, and by denominational affiliation Baptist, B. addresses his fellow Protestants most especially as he reflects on, counsels, and even preaches concerning the recent numerical increases in physical healings through prayer. B. poses three questions whose treatment guides the arrangement of his materials: (1) "Is the Testimony Reliable?" is answered by a historical survey of divine healing through the (Christian) centuries. (2) "Is the Teaching Scriptural?" occasions a review and commentary, from his own fundamentalist perspective, on the contemporary teaching and writing about miraculous healing. (3) "Is the Evidence Conclusive?" introduces six personal testimonies of healing, four borrowed verbatim from Kathryn Kuhlman's publications, one from H. Richard Casdorph's *The Miracles* (Plainfield, N.J.: Logos International, 1976), and one from B.'s and B.'s wife's lives.

B. will infuriate many readers. He dismisses all modern biblical criticism with sentences like "Satan fathered the German schools of the rationalistic Higher Criticism which later became known as the New Theology . . ." (146). He is offensive to Catholics when he wonders whether many of the miracles of the Middle Ages even happened, "inasmuch as we have only the word of doctrinally unsound, prejudiced, and often superstitious Romish zealots . . ." (64), and when he hints darkly that medieval miracles may have been demonic devices to further the influ-

ence of error (ibid.) Morton Kelsey's *Healing and Christianity* (New York: Harper and Row, 1973) provides a much more balanced and unbiased history of healings than does B. Doubtless, B. will even annoy his brother Evangelicals when he denies that healing may be claimed as part of the atonement promises (127-37). If one can ignore the polemics, however, a reader can discover how an influential and much-published biblicist views current-day healings.

William J. Sneek, S.J.

FAITH AND FREEDOM: TOWARD A THEOLOGY OF LIBERATION. By Schubert M. Ogden. Nashville: Abingdon, 1979. Pp. 128. \$3.95.

Ogden begins with the question "Can Christian faith in God be so understood that it positively includes the concern for human liberation in this world?" He traces the theologies of liberation back to liberal theology and the social gospel. Applying his "twin criteria of appropriateness and understandability," he acknowledges the strength and importance of liberation theologies for today's world. He also singles out the weaknesses, most notably that they often are more "witness" than theology and that they lack a metaphysical grasp of God as the ground of freedom. The liberationists have presented an understanding of God for us but have failed to deal adequately with the notion of God in Himself. Action and justice are stressed at the expense of belief and truth. The key for O. is the linkage between the two approaches. He proposes faith in God as "existence in freedom."

The chapter on God as the ground of freedom is focal. O. presents an excellent introduction to his process understanding of God, a God who cares about and shares in the concerns of men and women. His criticism of liberation thinkers is that they are too dependent on the God of classical metaphysics and therefore fail to articulate the relation between faith and

freedom. Process metaphysics provides the key for releasing theology from the "subtler forms of bondage," especially homocentrism. Theology itself will be emancipated only when it stops being a rationalization for positions already taken and understands itself as an ongoing process of critical reflection on witness.

O. takes up the challenge of the liberation perspective and sees it as integral to any future theologizing. His linking the process and liberation positions is an exciting enterprise. A few criticisms might be raised, possibly due to the brevity of the book and the popular audience to which it is directed. Some assessments of liberation theology seem oversimplified. While O.'s distinction between redemption and emancipation is justifiable, a dichotomous reading could lead to the very dualism which liberation theology seeks to overcome. Lastly, although the book is intended for a lay audience, the key chapter on God might prove rough going for the uninitiated reader.

John P. Hogan

INTRA-RELIGIOUS DIALOGUE. By Raimundo Panikkar. New York: Paulist, 1978. Pp. 104. \$5.95.

P. is a theological artist whose creative and original work deserves to be better known in contemporary theological circles. *Intra-Religious Dialogue* introduces P.'s reflections on the fuller meaning of dialogue within a cross-cultural setting. For P., dialogue is itself the creative act which manifests most clearly the vitality of religion today. Not merely interreligious dialogue but rather genuine "intrareligious dialogue" is the compelling challenge demanded by the *kairos* of today.

From such a perspective P. writes persuasively. "I 'left' as a Christian, I 'found' myself a Hindu and I return a 'Buddhist,' without having ceased to be a Christian" (2). Accordingly, "the real religious or theological work task begins when the two views meet head-on inside oneself, when dialogue prompts

genuine religious pondering, and even a religious crisis, at the bottom of a man's heart; when interpersonal dialogue turns into *intrapersonal soliloquy*" (10). The goal would be a multi-religious act which aims at an existential penetration or veritable "incarnation" into the religious experience of another while yet attesting to the unique faith and witness which the searcher has uncovered through personal religious experience.

The book is a courageous, well-argued, beautiful thesis. Significantly, it points to the volumes yet to be written in this critical area. If a weakness is to be noted, it is precisely that the rich fruits of mutual cross-fertilization of which P. speaks have not yet fully ripened. It is still not at all clear what genuine intrareligious dialogue will yield. This is an important germinal work whose "seeds" need to be carefully cultivated.

Frank Podgoriski

SCIENCE AND RELIGION IN AMERICA 1800-1860. By Herbert Hovenkamp. Philadelphia: University of Pennsylvania, 1978. Pp. 273. \$16.00.

It was perhaps natural for Loren Eiseley to call the 1800's Darwin's century. Others might have handed it over to Marx, but that would have been premature. Physicists might have given it to Maxwell, but that would have been too specialized. Darwin really owns it.

The attempts to understand Genesis and to develop a biblical criticism, the harmonization of the then-increasing information on fossils and the story of the Deluge, the question of the unity of the human family and its involvement in whatever that reality is which is meant by original sin, all these currents turned backward on themselves in a maelstrom of change and confusion when Darwin finally arrived. Investigating the first half of the nineteenth century as far as religion is concerned is like studying Hiroshima in the days before August 1945. When the moment broke, everything that preceded was

reduced to insignificance. So true is this statement that the subject of H.'s book, whose period of interest ends just at the magic date of 1859 when the *Origin of Species* appeared, can only be understood as the oncoming rumblings of a thunderstorm just about to break on the Western religious world.

The American Protestant thinkers of the period from 1800 to 1860 that H. studies could not be expected to have foreseen this crisis. They began with an unquestioned conviction that God created the world, and in such a way that the vestiges of His work were clearly to be seen by anyone pursuing a valid scientific methodology. Moreover, God had provided straightforward supplementary information in the Bible. As a result, science was a friend of religious education and a firm foundation for a sophisticated natural theology. H. carefully documents the widening cracks that began opening up in this faith position before its total restructuring after 1859.

As H. comments, most orthodox Protestants in 1800 had a serene picture of how Christianity and geology reinforced each other. After 1860, biology and Christianity parted company with explosive violence. H. has provided a fascinating study of what was happening in America just before the curtain went up on the real drama.

Frank R. Haig, S.J.

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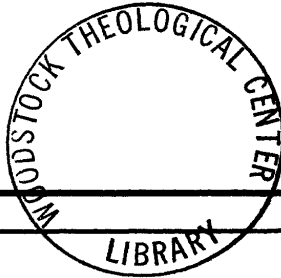
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1979

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*Published by Theological Studies, Inc.
for the Theological Faculties of the Society of Jesus
in the United States*

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September, and December. Manuscripts should be sent to
the Editor, book reviews to the Book Review Editor:

Theological Studies
Georgetown University
37th & O St. N.W.
Washington, D.C. 20057

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